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SERMON.

A city that is set on an hill cannot be hid. — MATT. v. 14.

In the Divine language of correspondences, according to which the Word of the Lord is written, a city signifies the church. This is evident from many considerations.

In the first place, from the fundamental idea of a city. Even in this world a city is not a city by virtue of its streets and houses, but by virtue of some peculiar idea or characteristic it embodies. When we speak of this or that city, we think not so much of its special style of building or outward appearance, but rather of its essential qualities and idiosyncrasies. Thus, if we will examine carefully the operations of our own minds we will find that when Chicago is mentioned in our presence the name calls up in our thoughts the idea of her bold and undaunted enterprise, rather than her geographical position, or any merely outside aspect. So when Boston is mentioned we think of her culture and refinement; New York, of her restlessness and intense activity; Philadelphia, of her stability and conservatism, rather than of any peculiarity in their respective situations or structure; or, if we do think of these latter circumstances, it is as contributing in some way to the former. It is so with every other community, larger or smaller, of which we have any knowledge. Though the mention of the name of any one of them may call up a most vivid mental picture of its outward appearance and

location, there is always within and above this an idea of its leading characteristic, while it is always this latter feature, more than the former, that makes it attractive or repulsive to us.

So in the Word, "a city" does not mean the collection of buildings arranged in regular order that is referred to, but some spiritual and internal idea that it represents. Indeed, the angels, who are in the heavens, and who do not see anything of this natural world, when they read of a city in the Word, do not think at all of the place, but only of the thing it represents; so that if the Word had no other meaning than that of the strict literal sense, it would be utterly valueless to them. When, for instance, they read of Sodom and Gomorrah, they do not think of the two cities of the plain and the destruction that came upon them, but of the characteristic wickedness of which they were guilty, and the destruction which such wickedness must always bring upon the heads of those who commit it. So when they read of Jerusalem they do not think of the city of David and Solomon — of the magnificence of its temple, or the beauty of its situation — but they think of it as "the city of the great King," thus as the church of the Lord on earth. And so when they read of the "Holy City, New Jerusalem," which John saw "coming down from God out of heaven," they do not think of any material city built in the heavens and to be located on earth, but of a spiritual city, or a New Church, having its origin in the heavens, but founded and firmly established in this world. Thus the angels, whenever they read of a city in the Word, think not of the city itself but of the church either in its integrity and purity, or in its decline and fall, as the case may be.

But as the church corresponds to a city, so every part of the city corresponds to something in the church. For instance, the houses of a city are its homes, in which its inhabitants dwell as in what is most congenial and delightful to them; and these houses correspond to the goods of the church, in one or another of which every spiritual man

finds his spiritual home. And so the streets of a city correspond to the truths of the church, because truths lead to good, as the streets lead to the various houses; and because as there are particular streets that lead to every man's house, so every man's doctrine leads unerringly to his own peculiar good. But, again, as there are not only streets, but gates to a city, so there are not only particular but general truths in every man's doctrine; and as the gates and streets of a city enable us to find our way, first into the city itself and then into its various homes, so the general and particular truths enable us to enter into and explore the good things of the church. And so, again, as there are these general and particular truths which lead to good, as the gates and streets of a city lead to its homes; so there are other truths that guard us against evil, as the walls of a city protect its inhabitants against the attacks of their enemies.

From all this, then, and much more that might be said, it is apparent that there is a perfect correspondence between the church and a city. It was for this reason that when the Lord gave the promise of the New Church that is now being established among men, he did so under the figure of a city — "the holy city, New Jerusalem," — which John saw "coming down from God out of heaven." It is evident that this was not a material city, because nothing material can come down out of heaven. Besides this, the city as described by John, has many features which cannot belong to a material city. It had no sun nor moon to shine in it, and yet there was no night there. Its length and its height and its breadth were equal; which cannot be predicated of any earthly city. And so, more curiously still, the measure of the wall was one hundred and forty-four cubits, "the measure of a man, that is, of an angel."

But regarded as a spiritual city, or as the church about to be founded on earth, this description is easily understood. For such a city must needs be without any natural light, or even the reflection of it, — but must receive all its light or truth from the Lord, and the Lord alone. So it must be

"four-square;" "the length and the height and the breadth" must be "equal." That is, its doctrine must be consistent with itself throughout; not inculcating one truth at the expense of another, or losing sight of one virtue to bring out another more clearly: but giving each its proper place in the whole system, and moulding all the parts into one mystical body, as symmetrical and harmonious as the various organs in the physical body of man. And so, again, the holy city regarded as the church, must be "the measure of a man, that is of an angel;" because a man or an angel is the church in the least form, as all men and all angels constitute the church in the largest form, and because what constitutes the church in the individual angel, must constitute it, on a larger scale, in all.

But not only does this correspondence between a city and the church explain these curious circumstances regarding the "holy city" mentioned in the Apocalypse; it explains everything else that is said of it. As a city corresponds to the church as to its streets, its walls, its foundations, and its gates, so it is described as to all these things. Its "twelve foundations" of all precious stones, are the fundamental truths of the literal sense of the Word, upon which the church rests as upon a translucent but solid foundation. Its walls of "jasper" are the prohibitory commands of the the Word, by obedience to which we are protected from the assaults of evil spirits, as the walls of a city protect it against the attacks of its enemies. Its gates of "pearl" — and "every several gate of one pearl" — are the general truths which prepare the way and lead to more general uses; while its streets "of pure gold like unto transparent glass," are the more interior, and spiritual truths of the New Church, having their origin in Divine love, and clear and transparent with the light of Divine truth.

But time will not allow us to pursue further this interesting topic. Enough has been said to show conclusively that a city signifies the church, and that all the different parts of a city correspond to the different elements of the church;

its houses to the good affections in which spiritual men find a home; its streets to the truths of the church leading to good; its walls to the protecting truths; its gates to introductory truths, and its foundations to the truths of the literal sense of the Word, upon which the church must always rest and be built up.

But if "a city" signifies the church, what is meant by "a city set upon a hill"? In the first place it should be remarked that the word here translated "hill" should be translated "mountain;" for that is the more correct significance, and in all the sixty-five places where it occurs in the New Testament it is so translated, except three, one of which is the text.

In order to form an idea of the spiritual meaning of mountains, we must begin by abstracting our minds from everything that is merely natural or earthly about them. Imagine, then, a lofty mountain, and afterwards remove the thoughts from the materials of which it is composed, and nothing will be left but the idea of altitude, or great height. This may be illustrated by the case of a blind boy, who upon being led, for the first time, up a mountain-side, not being able to see the solid material of which it was composed, nor to realize the broad foundation upon which he stood, was so overcome with the idea of the immense elevation to which he had attained, that he threw himself upon the ground, and clung to it for safety. With him the huge bulk of the mountain, which so impresses us, was absent from the thought, and only the idea of altitude remained.

But the idea of altitude, or height, thus derived, is after all only a natural one. In order, therefore, to form the correct spiritual idea of a mountain, we must go one step farther, and inquire what spiritual height is. According to the spiritual idea, that is highest which is most interior, and that is most interior which derives its origin from love. This is because love, or affection, is the highest attribute of the human mind, and governs both the understanding and the actions. Hence, according to the angelic or spiritual

idea, he is said to be in a high or exalted state, who is actuated by a principle of love or affection, instead of any lower or more external motive. This will, perhaps, be more clearly understood if we bring the three degrees of life, or motives from which men act, in contrast with each other. Some men, as we all know, keep the commandments from a principle of obedience, or because they think they must. Others do so from a recognition of the truth embodied in the commandments, or because they think it will be wiser to do so than not. But others, again, keep them from a genuine and sincere love of the good to which they lead, or from an exalted and single-minded love of good itself. Now, it can be readily seen that of these three motives, the latter is the highest. The first has in it something of fear, and is said to be only "the beginning of wisdom." The second, though comparatively without fear, is due to a sense of policy or good judgment, and lacks that free and joyous spirit that always accompanies true love. Hence, he who is actuated by a genuine love of good is in a high and exalted spiritual state, and this high spiritual state is described in the Word by a high natural one, or by being upon a mountain. Hence, in describing the new church, which the Lord should found at His coming, it is said in ISAIAH xi. 2, that it should be established "in the top of the mountains." Hence, the righteousness of the Lord is compared to the "great mountains," in the thirty-sixth Psalm. So, in describing the exalted state of holy love from which the Lord taught, while in the world, it is said that He "went up into a mountain." So, also, He took Peter and James and John and went up "into an high mountain apart" when "He was transfigured before them," — since it is only in such high and exalted states of love that we can see the glory either of the Lord himself or His holy Word. And hence, also, we are told that in the heavens the highest angels — those that are in supreme love to the Lord, and thence nearest to Him — dwell upon mountains; while those who are in a principle of faith or belief

only, dwell upon hills below them, and those who are in simple obedience in the valleys below all. So, in this world, those who are so happy as to attain that "perfect love which casteth out fear," dwell upon a comparatively higher spiritual altitude than other men. They are exalted above the petty cares and fears which disturb less fortunate persons. They breathe a more refined and healthful spiritual atmosphere. They enjoy "far prospects" and a clear vision; and while those who dwell upon hills and in valleys below them are exposed to storms and tempests, they remain in the ethereal regions, above the clouds, in clear sunshine and unbroken peace.

Having thus determined what is meant by a "city" and what by a "mountain," we have only to put this and that together to discover what is meant by "a city set on an hill." If a city signifies the church, and a mountain is used as a symbol of love or affection, "a city set on a mountain" must describe the church when lifted up and exalted by a principle of genuine charity or love. But as the church is composed of many members, it signifies the church or a society of the church, in which every member is in true charity, or in genuine love of what is good. The members of the church may be drawn to it by many motives. In the first place, because they are born into it, and respect it, and wish it well as the church of their fathers. They then avail themselves of its privileges from a mere principle of obedience; and, in that case, the church may be said to be in the valleys. In the second place, they may be attached to it for the sake of its doctrines, as a system of truth, — because they see them to be broad and profound, and harmonious with themselves throughout. So far as this is the only ground of attachment, the church is a church in appearance rather than in reality. It has the form of a church, but not the substance; the body of truth, but not the spirit or life of love. It is like a manikin, which, though it has the appearance and all the parts of a man, yet lacks the life currents which bind all the parts together,

in one active, breathing, living whole. It may be lifted up out of the dark valleys of blind obedience into the hills of rational truth, but it is not yet set upon the celestial mountains of perfect love. This can only happen when the doctrine of the church is pervaded, in the mind of every member, with an all-powerful and living love; so that every one of them shall be moved to do what the doctrines teach, and all of them taken together may perform, though in a less perfect manner, all the manifold uses in this world, that the angels perform in the other. And when this happens, "the mountain of the house of Jehovah" is said, in the language of the prophet, "to be established in the top of the mountains." That is to say, the affection of good in which the Lord dwells most intimately with man, is fixed and firmly established in a life of good upon which, as upon a high and solid mountain, the doctrine which leads to good is set up.

But it is said, "a city that is set upon a hill cannot be hid." This, taken literally, is a very obvious statement. But it is as true spiritually as it is naturally. It is as impossible to conceal a doctrine that is lived up to by its disciples, as it is to hide a city that is built upon a mountain. And the converse is true also. Truth that is not lived up to — that is not allowed to exert its due influence upon the actions — is as much concealed as a city hidden in some deep and inaccessible mountain valley. And the reason in both cases is obvious. Take, for instance, the latter. Suppose a man possesses the very highest truth — the wisdom of the angels themselves — and yet does not suffer it to influence his actions in the slightest degree, will it not remain hidden in the depths of his mind, if it remains at all? More than this. If a man does not live according to the truth he knows, he must necessarily follow the fallacies of the natural senses; and, in that case, the doctrine or truth he possesses, must not only not be brought out, but must be buried deep under the ashes of his burning lusts. Even if such a man proclaims the truth with his

lips, it is the same thing. He denies it by his actions; and as actions speak louder than words, his actions must constantly give the lie to his words. His words, therefore, are obscured by a contrary life, even if they are not (which is far worse) brought into actual ridicule and disrepute by such conduct.

And now take the opposite case of a man whose doctrine is grounded in charity, and what a contrast does it present! With him the truth he learns, instead of remaining unused in his memory, or hidden under an evil life, is brought out of the memory and made to shine in every word and act and look. His life is an exemplification of his doctrine; and, as a consequence, his doctrine is seen in his life. Not only is it not hidden — not concealed — it is impossible to conceal it under such circumstances. All doctrine by being lived, becomes a reality. It is no longer in abstract, but in concrete form. It is no longer merely described — it is seen. It is no longer an empty vessel — it is in-filled as to every part with a living substance. It cannot, therefore, be concealed. On the contrary, it is brought out and exposed to view, like "a city set on an hill." It does not even need to be proclaimed by word of mouth. It is its own proclamation. It is text and explanation, parable and illustration, both in one. It is truth exemplified. It is a principle embodied. It attracts the attention even of those who are not looking for it: as a city set upon a mountain will catch the eye even of the most indifferent traveller.

But this truth is so self-evident, it is hardly worth while to dwell upon it. And yet it is one that we ought to consider and dwell upon in our hearts. The words of the text were addressed to the disciples. The disciples then constituted the church which the Lord had come to establish. He had just told them that they were "the salt of the earth," and "the light of the world"; that, as the nucleus of the infant church, they possessed within themselves the saving principle signified by "salt," and the truth signified by "light," which was to save the world. But, in the text, He warns

them that not the truth alone can accomplish this purpose, but truth grounded in charity; not the church alone, as a system of doctrine, but the church as exalted and exemplified in the lives of its members. But what the Lord said to the disciples was not said to them alone. It was addressed to all who should come after them, and who should "believe through their name." And so regarded it comes home with peculiar force to us. We are in the dawn of a New Age — the beginning of a New Dispensation. To us — not for any merit of our own, be it always remembered — but in the inscrutable wisdom of the Lord — He has committed the doctrines of the Second Christian Church, as He committed those of the First to the disciples. And to us He gives the same warning that He did to them; that not the truth alone He has revealed to us — glorious and beautiful as that may be — but the truth as it is exemplified in life, will have any power to save the world or ourselves. If we would, under Providence, be the light of the world — nay, if we would live in the light ourselves — we must exalt our doctrine high upon the mountain of love, or charity. We must not be contented merely with the knowing it; we must do it. We must not be satisfied to preach it to others; we must preach it to ourselves; and not only on Sundays, but on week days, and in every possible situation of life. We must let our "light so shine" that men may see, not our "light," but our "good works," and may "glorify," not us for the truth we possess, but our Heavenly Father for His great goodness and mercy to the children of men. For, if we will thus set the "city" of our love "upon an hill," men will not only not fail to see it, but will be attracted by it. It is in this respect very much with spiritual truth as with natural. Men care very little for theories upon any subject. But show them the theory in operation, and producing beneficent results for the human race, and they are not only attracted, but favorably attracted, at once. So it is with the truths of the New Church. Taken by themselves they have very little attraction for any one. As mere abstract

theories they have failed, and always will fail, to enlist the attention of this practical age. Even we ourselves value them, as we value the light, not for what it enables us to see, but to do; and without this the doctrines would soon grow disappointing and even distasteful to us. But let them be manifested in the life, let them show themselves strong enough and true enough to make the members of the church better men and women, and not only will all prejudice be removed, but a strong affection aroused.

But this is not the only, nor the most practical lesson to be derived from this subject. It not only teaches us how the church will best attract the favorable attention of men, but our duty with regard to it. This lesson is to be drawn from the peculiar negative form of expression used in the text. It is not said affirmatively that "a city that is set upon a mountain" will be seen of men, but negatively that it "cannot be hid." Now if it is true that "a city set upon a mountain cannot be hid," then it follows that we need not trouble ourselves about making it seen of men, but about setting it upon a mountain. In other words we must do that which we can do, and which it is absolutely necessary should be done, and not that which it is unnecessary to do, and which we cannot do if we would. We cannot make men see the church, try as hard as we may; but we can exalt it by a life in accordance with its teachings through strength derived from the Lord, if we will. Hence our first duty is to do all in our power to set the church upon a mountain, while that of pointing it out to other men is only secondary. The great difficulty with us is, and has been, that we reverse the true order of procedure. We do not do this intentionally, nor consciously. It is due for the most part to the circumstances in which we find ourselves placed. We are born with the taint of innumerable evils upon us, and they are multiplied and confirmed by our life in the world. We cannot throw them off at once. They cling to us in spite of all our efforts. The consequence is we are constantly hiding our light under a bushel, — constantly

obscuring the glorious truths of the New Church by a life, not of actual and intentional evil, but of conformity, and almost of competition with the world in its wicked ways; and thus the truths we are so eager to make known are covered up and concealed by our own discordant lives. And then, in disappointment at this, we redouble our efforts to promulgate the truth by word of mouth, and so, almost unconsciously, reverse the true order of action. What we need, therefore, is not to give up all efforts to proclaim the doctrines to the world, but to make that object secondary to the more essential work of exalting them upon the mountain of a good life. In other words, our first duty should be to exemplify the truths of the church in our conduct — to search out our evils and shun them, to discover our duties and do them — and thus to set the church upon a mountain, where not all the clouds of earth can conceal it, or hide it from those who have eyes to see. After that we shall be not only more eager and able to preach them to other men, but will do so with a power that nothing can resist. Let us therefore make it our first duty to set the city of our love upon the mountain of charity, bearing in mind the Divine assurance that "a city that is set upon an hill cannot be hid;" and having thus, in our feeble way, advertised the exalted good of the church, let us not neglect to proclaim its truths by every legitimate means in our power!

THE TRUE SPIRIT OF TEACHING BY THE PASTORS AND MISSIONARIES OF THE NEW JERUSALEM.

Among the spiritual uses performed from principles of charity, the preaching of the gospel, for the purpose of saving souls, takes the highest rank. Its origin is the saving love of our Lord flowing into the recipient vessel of the regenerated soul, especially prepared, gifted and adapted for this use. Not only, therefore, do they who are

destined to be teachers of the Church feel called upon to preach, but the Lord has also so constituted them in mind and body, that they can do their duty; and they themselves will never desire any other occupation in life. They will not be happy in any other employment, or at least not fully happy, if out of the element of their ruling love. We find, consequently, that useful teachers or preachers, though endowed with sufficient talent to serve in any other capacity, by which they could acquire the goods and comforts of the world, prefer, often with very little of material aid, their employment to all others in existence.

When the love of communicating saving truth, and the necessary ability to make others comprehend and love the truth, is united to humility, the minister of the gospel cannot but succeed. But in addition to this, the vessel chosen by the Lord, to bear the precious gifts of heaven, must still have a higher subjective qualification, and that is, he must live a spiritual life; he must be in the constant endeavor to shun evil, to purify his heart from selfishness, and above all from the love of ruling, either on account of assumed merits, or of real valuableness. And this he can best do when he earnestly regards religion as life, and the occupation of his life as the exercise of his religion. Then the gospel ministry becomes to him pre-eminently the means of saving his own soul in the exercise of saving the souls of others. His sermons, lectures, and discourses will then be not dry, dogmatic teachings, merely, but the result of truth lived and loved in his soul. His head is then to him a mere storehouse of knowledge, whilst experience from the heart is truly the preacher. This kind of preaching is not merely listened to with the effort to understand the speaker, but it is *felt* and will be responded to. This truth, made soft and mellow, looks for a fertile place in the heart of the hearers; and when it finds a genial ground, it expands the affectionate germs, or remains in the heart and opens the understanding, making it clear and strong, filling it with light, and producing fruit. And when the servant of the Lord beholds

what the Lord is doing through him, — when he finds souls turning from evil, and their errors corrected, and life and light shining upon their paths, — he is made both humble and grateful, is furthered in his own spiritual progress, and encouraged to go forward, no matter what earthly sorrows may moisten his eyes, nor what burdens may press heavily upon him.

We are not very apt to be in this spirit of communicating the heavenly doctrines when we first enter the New-Church ministry, and especially is such not the case when we come suddenly from darkness to the light, being already at such times in the teaching function of the ministry. And still less are we in this spirit, if impetuosity and enthusiasm are hereditary to our perverted natures It requires then more time and care, before we become prepared and fit instruments as "fishers of men," and there is need of still higher development to feed the Lord's sheep and lambs. But the merciful Lord, who beholds us with pity and compassion, still helps us, and often makes even our faults and shortcomings serve good ends, by leading to later humiliation and sorrow. It takes longer to break the spell of a deep sleep, than that of a more gentle slumber; and many, in their loud talk seemingly awake, are still dreaming.

The love of dogmatic truth is with many at first stronger than the love of goodness. This love of doctrine, though scarcely ever altogether alone or separated from charity, is cold and hard. Able to expose what is not true, and to tell what should be believed, it is condemnatory and repulsive. How much energy is frequently wasted, when a person is still in this state of mind! The mild and gentle sphere of older members of the Church, their forbearance, in short their good example, is then the minister's best minister and pastor. It is quite easy to write a deep dissertation or sermon, and the natural man feels happy when he is flattered for it, and when men look up to him for his learning; and alas, in this deplorable state of mind, the so-called servant of the Lord forgets that he does not feed the sheep and

lambs but the perishable part of his own *Self!* But when the sun rises, and the spell is broken, he learns better, and he exclaims with the poet —

> " Sun of my soul, thou Saviour dear,
> It is not night if *Thou* be near.
> O, may no earth-born cloud arise
> To hide Thee from thy servant's eyes ! "

To become an efficient minister, pastor, and missionary in the church, requires absolutely a change of heart, — a conduct from pure motives, or a life resembling the angels in heaven. The longer one is in the field, working for the extension of the Lord's Kingdom, the more can he see the necessity of this fact, as a condition absolutely requisite for success. As on earth, though of a more spiritual and more elevated character, there are ecclesiastical affairs in heaven, and there are angels in heaven whose particular duty it is to instruct their fellow-angels. There are also some who instruct and educate the simple good from the Christian world, and lead them in the way to heaven; others who perform the same office for the various Gentile nations. These angels in particular exercise the faculty common to all angels, which is to communicate to others around them their delights and blessings. They use instruction in truth for the sole purpose of making others the participants of their delight and heavenly blessings.

They communicate truth to others because they love to have souls saved more than to have the truths systematically arranged and stored up in their memories. Their communication flows from the two loves constituting heaven, which are the love of the Lord and the love of the neighbor. And it is the very nature of these loves to communicate their delights. Hence there is with the angels a mutual communication of their delights to each other. And since all their employments and all their uses flow from loves, and carry their delights with them, the instructing angels are never in happier states of mind than when they can communicate truths leading immediately to their pupils' delights.

Instruction in heaven is not like committing truths to memory. The affections in the hearers are roused; and they open themselves to receive the imparted truths as the only proper mates suited to their affections as partners. Thus, their loves become perfected and adorned, and then they are married to the truths. Instruction in heaven is always a marriage-feast. And such it should be on earth. If the minister can reach the remains, or affections of innocence, goodness and wisdom in his hearers, these little buds of heaven will open themselves, and accept the truths presented because they can only love them as their conjugial partners. This is the mode of teaching in the New Jerusalem. It comes from heaven, and therefore is far removed from anything striking terror and fear, from persuasion and mere logical compulsion; and it is this which so emphatically makes the New Church a new dispensation of grace, and removes from her totally the stigma of being a sect. She is a mother, — a spiritual mother nursing her children as their feeble or strong states require, with milk or meat. She can therefore not proselyte nor simply convince reason, but give birth to the soul, and raise its offspring with tender love, carrying the young on her strong arms, and healing the sick and broken-hearted on her maternal bosom.

There is no more heavenly office, and none more holy on earth, than the office of a worthy minister in the New Jerusalem. And the more a man, entrusted with this holy office, denies and purifies himself, and the more humble he becomes, the more useful will he be to his spiritual parent; and all the more he will honor her; and the greater will be his reward in the internal delight communicated to him by the Lord.

All angels are humble; each believing himself to be the least; and he who ascribes all his ability, all his goodness and all his life to the Lord, is truly conscious that he is nothing of himself, and therefore feels as if he were the least. And because the angels are in this state of mind they are all great in ascribing nothing to themselves, but to

the Lord alone. And it is this state of mind which best qualifies ministers on earth to be like saving angels to their brethren in the church, and to all to whom the Lord sends them to preach the holy gospel with its glad tidings of great joy. To become one of these most useful instruments in the hands of the Lord, is the crown of a minister's work. It is placed upon his head, both upon the will and the understanding, there eternally to reflect in brilliant colors, heaven's most glorious light. Made of the same transparent gold, with which the streets of the New Jerusalem are paved, it remains forever his untarnishable divinely royal property in the eternal kingdom of heaven.

ABIDE WITH ME.

Abide with me; Lord, let no passing day
Within my life be spent apart from Thee,
When from my royal guest I flee away,
And dare not say, "Oh God, abide with me."

Abide with me; than Thee no other friend
Can help my soul in dark temptation's hour;
No hand but Thine, infernal snares can rend,
No love but Thine can give me hope or power.

Abide with me; then shall I know no fear
In earth's brief way, which Thou to me wilt show;
Oh God, if Thou to me art only near
To guard my steps, I care not where I go.

Abide with me; when time shall be no more,
And my glad eyes wake on eternity,
Then, oh dear Father, as I touch that shore,
Say but these words, "Come thou, abide with me."

Our Convention Number.

Our readers will find in the present issue a very brief portion of Magazine matter and a very long appendix. To some, this will be a disappointment, as they will regard the documents printed as mere business papers of no interest to those not closely occupied with the work of the Convention. To others, — and we believe to all truly interested in the progress of the New Age, — every line of information will be valuable. They will be glad of an opportunity to read the address of the President, who thus concludes his year of work with a congregation which has thronged the Philadelphia church to overflowing; they will dwell with deep interest upon the report of the committee whose duty it is to keep informed upon the condition of the church in foreign countries; they will consider the statement of work in the Theological School, and hail with pleasure the announcement of plans for the fuller development of its life; they will find valuable information in the accounts of missionary work in various parts of the Union; and they will, we hope, approve the idea of returning, for once at least, to the old custom of making this Magazine a compendium of the history of the church, by publishing this annual statement of its affairs.

In the present number, we have printed two discourses delivered at the recent meeting, and placed side by side here because they come, the one from the beloved Pastor of the New York Society, whose work lies in the great city, and who read this sermon on the morning of the Convention Sabbath, and the other from one whose name is well known as that of a missionary whose addresses in both the German and English languages have attracted to us a great number of people, especially in the South and West, who is editor of our German periodical, and who has brought forward in this little essay, read at the final meeting of the session, the fruits of a large experience.

Notwithstanding its size we shall count this as but a single number, and are able to promise in our next the publication of the four brief papers concerning the Lord's life on earth, prepared by Messrs. Worcester, Paine, Ward, and Wright, and read by them on the evening of the Convention Sabbath; a brief but most impressive sermon lately delivered by the Rev. Warren Goddard, and kindly handed us in response to our request that we might be permitted thus to preserve the ripe words of one of the oldest of our ministers; an autobiographical sketch of unusual interest, together with other papers already in hand.

JOURNAL

OF THE

SIXTIETH ANNUAL SESSION

OF

The General Convention of the New Jerusalem

IN THE UNITED STATES OF AMERICA,

Held in the City of Portland, Me., from Friday, June 18, to Monday, June 21, 1880.

FRIDAY, June 18, 1880.

1. The Ministers and Delegates to the Convention met at 10 o'clock, A.M., in the house of worship of the Portland Society of the New Jerusalem.

2. The meeting was called to order by the President, Rev. Chauncey Giles, who also conducted the usual religious services.

3. The Secretary read Section 4 of the By-Laws.

4. The Rev. J. C. Ager, of New York, Mr. Albert M. Knight, of Massachusetts, and Rev. George F. Stearns, of Ohio, were appointed a Committee on Credentials.

5. The Committee on Credentials received the credentials of the Delegates, and reported the Roll of the Convention; which, as finally corrected and completed, is as follows: —

ROLL.

President. — Rev. CHAUNCEY GILES, Philadelphia.

CANADA ASSOCIATION.

Minister. — Rev. Edwin Gould, Montreal.
Delegate. — Thomas M. Martin, Toronto.

MAINE ASSOCIATION.

Ministers. — Rev. S. F. Dike, D.D., Bath; Rev. J. K. Smyth, Jr., Portland.

Delegates. — Oliver Gerrish, Marcian Seavey, James P. Baxter, Benjamin Kingsbury, L. Kidder, Dr. M. Shannon, Charles H. Lamson, Portland; Dr. Wm. C. Towle, E. C. Farrington, P. A. Robinson, Fryeburg.

MARYLAND ASSOCIATION.

Minister. — Rev. E. P. Walton.

Delegate. — Henry P. Worcester, Norfolk, Va.

MASSACHUSETTS ASSOCIATION.

Ministers. — Rev. T. O. Paine, Elmwood; Rev. John Worcester, Newtonville; Rev. Richard Ward, Lancaster; Rev. Joseph Pettee, Abington; Rev. Abiel Silver, Boston Highlands; Rev. W. B. Hayden, Salem; Rev. James Reed, Boston; Rev. Charles Hardon, Providence, R.I.; Rev. T. F. Wright, Bridgewater; Rev. W. H. Mayhew, Yarmouthport; Rev. Warren Goddard, Jr., Brookline; Rev. H. E. Goddard, Brockton; Rev. John Westall, Fall River.

Delegates. — Amos Livsey, Providence, R.I.; F. A. Dewson, R. M. Pulsifer, Newtonville; Simeon W. Keene, L. Watts Richards, Minot G. Shaw, Elmwood; H. D. Humphrey, Lancaster; Charles Harris, D. L. Webster, Geo. T. Hawley, Luke Bemis, Albert M. Knight, A. P. Schack, H. C. Hay, Alfred W. Parker, Joseph S. David, Henry B. Ruggles, Horace Smith, Clarence H. Blake, W. J. Cutler, Benjamin F. Badger, Boston; W. B. Hazeltine, A. L. Cutler, Brookline; J. S. Conant, C. T. Dunham, Boston Highlands; H. C. Thacher, Yarmouthport; Lyman Clark, C. L. Hauthaway, C. L. White, Brockton; Gilbert Hawkes, Lynn; Nathan Foster, Springfield.

NEW YORK ASSOCIATION.

Ministers. — Rev. John C. Ager, Brooklyn; Rev. S. S. Seward, New York; Rev. C. H. Mann, Orange, N.J.

Delegates. — J. K. Smyth, Dr. A. Goodell, B. W. Huntington, New York; L. E. Wilmarth, A. E. Cerqua, Brooklyn; L. L. Mosley, Orange, N. J.; Charles F. Kellogg, Vineland, N. J.

OHIO ASSOCIATION.

Ministers. — Rev. Willard H. Hinkley, Indianapolis, Ind.; Rev. George F. Stearns, East Rockport; Rev. A. F. Frost, Cleveland, Ohio.

Delegate. — Charles S. Cheever, Richmond, Ind.

PENNSYLVANIA ASSOCIATION.

Minister. — Rev. A. O. Brickman, Allentown, Pa.

VISITOR.

Edward John Broadfield, Manchester, England.

Ministers	25
Delegates	52
Total	77

6. The following resolution, offered by the Rev. James Reed, was, after remarks by Messrs. Reed, Seward, Hayden, Webster, and Westall, *unanimously adopted*, by a rising vote.

Resolved, That the Convention extends a cordial welcome to Mr. Edward John Broadfield, a well-known and highly-esteemed member of the New Church in England, and invites him to take a seat in the Convention, and to participate in its deliberations.

7. Mr. Broadfield was introduced to the Convention by the President, and responded warmly and gracefully to the welcome extended to him.

8. The suggestion of the President that Mr. Broadfield be invited to address the Convention on the state of the English Church, and that a time be set apart for that purpose, was referred to the Committee on Arrangements, with full powers.

9. The President read his annual Report.

10. The Report of the Secretaries was read.

11. The Report of the Treasurer was presented in print, and the reading was dispensed with.

12. The Report of the Board of Publications was presented partly in print, and it was *voted* that the reading of the printed portions be dispensed with. The balance of the Report, nominating Messrs. H. W. Guernsey, of New York, James M. Hill, of Illinois, Richard A. Lewis, of Pennsylvania, and R. M. Pulsifer, of Massachusetts, members of the Board for the term ending in 1883, was read.

13. On motion the nominations were *confirmed*.

14. It was *voted*, that the Trustees of the Rice Legacy, and the Trustees of the Rotch Legacy, have permission to prepare their reports, to be printed in the Journal.

15. The Report of the Board of Missions was read.

16. The hour of 12 o'clock having arrived, the President delivered his Annual Address, after which a recess was taken until 2.30 o'clock.

2.30 o'clock P. M.

17. The Convention was called to order by the President.

18. It was *voted*, that the reading of the Report of the Board of Managers of the Theological School, be made the order of the day for 11.30 A.M. on Saturday.

19. The Report of the Committee on Foreign Correspondence was read.

20. The Reports of the Canada and Illinois Associations were read.

21. The rules were suspended in order to allow the Rev. Mr. Ager to introduce the following resolution:

Resolved, That the Secretaries be requested to examine the Reports of Associations and Societies, and report at a future session all matters of special interest to, or needing action by, the Convention, and that the future reading of these reports be dispensed with.

22. The resolution was *lost*.

23. The Reports of the Maine, Massachusetts, Michigan, Minnesota, Missouri, New York, Ohio, and Pennsylvania

Associations, and of the First San Francisco and Denver Societies were read.

24. The Reports of Rev. Chauncey Giles, Rev. J. R. Hibbard, D.D., Rev. Joseph Pettee, Rev. W. H. Benade, and Rev. J. P. Stuart, Ordaining Ministers, were read.

25. The Report of the Executive Committee was presented in print and read.

26. The Report of the Special Committee to investigate the charges against the Rev. S. Beswick, was read.

27. On motion it was *voted*, that this report be referred to the Committee on Ecclesiastical Affairs, to report what action, if any, should be taken; and that, in the meantime, Mr. Beswick remain suspended from the exercise of his functions as a minister of this Convention.

28. The Convention adjourned to meet at 10 o'clock to-morrow morning.

SATURDAY, June 19, 1880.

29. The Convention was called to order at 10 o'clock, by the President.

30. The Rev. Joseph Pettee opened the meeting with reading from the Word, and prayer.

31. The Roll of the Convention was called, and the minutes of the previous day's session were read and approved.

32. It was *voted*, That the words, "and four shall constitute a quorum," shall be added to Section 25 of the By-Laws.

33. The following preamble and resolution were, after remarks by Messrs. Pettee, Dike, Brickman, Dewson, Clapp, Huntington, Robertson, and others, *adopted*.

Whereas, The Board of Missions appears to have made an effort, with a measurable degree of success, to systematize our missionary work; and has, by this means, given us more confidence that contributions to it will not be wasted, but will with some efficiency promote the spread and growth of the church; therefore,

Resolved, That we commend the work anew to our

members, and ask for their contributions to it according to their means.

34. The hour of 11.30 o'clock having arrived, the Report of the Board of Managers of the Theological School was read.

35. The Report of the Principal of the Theological School to its President, was read.

36. The following resolutions, offered by the Rev. James Reed at the request of the Board, were *adopted*, after remarks by Messrs. Reed, Pettee, Seward and Brickman.

Resolved, (1), That the Board of Managers be directed to obtain, under legal advice, an act of incorporation for the Theological School of the Convention.

Resolved, (2), That a committee of three be appointed by the President of the Convention to draw up and present, as early as practicable, during the present session, a plan for the permanent endowment of the Theological School.

37. By unanimous consent Mr. Otis Clapp read to the Convention a Memorial signed by himself and ninety-three others.

38. On motion the following resolution was *adopted*.

Resolved, That the Memorial of Mr. Otis Clapp and others, be referred to the President of the Convention, and three other ministers of the Convention, to be appointed by him, to be reported on at the next meeting of the Convention.

39. The election of officers was made the order of the day for Monday, at 11 o'clock.

40. The Convention took a recess until after the Conference on "The New Age," which had been appointed for 2.30 o'clock.

4 o'clock P. M.

41. The Conference on "The New Age" having been held, the Convention was called to order by the President, and immediately adjourned to meet at 9 o'clock on Monday morning.

MONDAY, June 21, 1880.

42. The Convention was called to order, at 9 o'clock, by the President.

43. The Rev. A. F. Frost conducted religious services.

44. The Roll of the Convention was called, and the minutes of Saturday's session were read and approved.

45. The following resolutions, from the Committee on Foreign Correspondence, were *adopted.*

Resolved, That the Board of Missions be authorized to appropriate the sum of one hundred and fifty dollars ($150) each, or such other sums as they may think proper, to the support of Sig. Loreto Scocia of the Italian Mission, Rev. A. T. Boyeson of Stockholm, Sweden, and for the support of New Church worship in Copenhagen.

Resolved, That the destitute wife and children of the late Rev. Mr. Peisker, of Vienna, are deserving objects of our sympathy and immediate aid, and that all who are disposed to contribute to their relief be requested to do so through the hands of Rev. L. H. Tafel.

46. The nominations by the Board of Managers of the Theological School, of Revs. J. C. Ager, Frank Sewall and James Reed, and Mr. Francis Phelps, members of the Board for the term ending in 1883, were *confirmed.*

47. The President announced the following Special Committees: On the plan of endowment of the Theological School, Rev. John Worcester, and Messrs. D. L. Webster, and R. M. Pulsifer; on the Memorial offered by Mr. Otis Clapp, (in connection with himself) Revs. S. F. Dike, John Worcester and W. H. Hinkley.

48. The Committee on the plan of endowment of the Theological School, offered the following resolutions, which were *adopted:*

Resolved, That the Convention recommends that the sum of fifty thousand dollars ($50,000) be raised, to be invested as a permanent fund, for the benefit of the Theological School, by subscriptions payable either immediately, or in five annual instalments; no subscriptions to be binding until the sum of twenty-five thousand dollars ($25,000) be subscribed.

Resolved, That the Board of Managers be requested to take measures to circulate, in every Society represented in

this Convention, a properly prepared subscription paper for this object.

49. The Report of the Rev. Jabez Fox to the Board of Missions was read.

50. The Reports of the Maryland Association, and of the San Francisco Society, were read.

51. The Report of the Committee on Ecclesiastical Affairs was read; and the recommendation that the request of Rev. J. S. Saul, and of Rev. S. H. Spencer, that their names be dropped from the Convention's roll of ministers, on account of their engagement in secular pursuits, be granted, was *adopted.*

52. The Reports of the Board of Trustees of the Theological School Fund, of the German Missionary Union of America, and of the Iungerich Trustees, were read.

53. The addresses of the Rev. A. T. Boyeson to the General Convention, in behalf of the New Church in Scandinavia, and in behalf of the Danish Friends, were read.

54. The address of Mr. A. Hellemann, of Copenhagen, to the General Convention, was read.

55. The address of the Rev. Frank Sewall, in behalf of the General Convention, to the English Conference, was read.

56. It was *voted*, That the address to the English Conference, prepared by the Rev. Frank Sewall, be referred to the Executive Committee, with full powers.

57. The following resolution was *adopted:*

Resolved, That the Rev. Chauncey Giles be appointed Messenger of the Convention to the English Conference.

58. The following Preamble and Resolution were offered:

Whereas, The Book of Worship is now completed, including the Rites and Sacraments, and

Whereas, The usefulness of the Book to the members of the Church, whether for private or public worship, as well as its cheapness in cost, is greatly furthered by its being issued in one volume rather than in two, therefore

Resolved, That the Board of Publications be requested

to publish and place on sale, as soon as possible, the Book of Worship completed in one volume, in the several editions, and to bind no more copies in separate parts, except on special orders for the same.

59. The hour of 11 o'clock having arrived, the Preamble and Resolution were laid on the table, and the Convention proceeded to the election of officers.

60. The Revs. T. F. Wright, and J. K. Smyth, Jr., were appointed tellers.

61. The Rev. Chauncey Giles was nominated for the office of President of the Convention.

62. Pending the balloting for President it was *voted*, That the Rev. S. S. Seward be requested to act as Treasurer *pro tem.*

63. It was *voted*, That the Report of the Rev. W. H. Benade, as Ordaining Minister, be referred to the Committee on Ecclesiastical Affairs.

64. The tellers reported that they had received and counted the votes for President, and that the Rev. Chauncey Giles having received 39 out of 42 votes cast, was *elected*.

65. The Rev. John Worcester, Hon. T. A. Plantz, and Rev. Joseph Pettee were nominated for the office of Vice-President.

66. On receiving and counting the votes, the tellers announced that Hon. T. A. Plantz had received a majority of all the votes cast, and was *elected*.

67. Revs. W. H. Hinkley and S. S. Seward were nominated Secretaries.

68. Having received all the votes cast, they were declared *elected*.

69. Mr. John L. Jewett was nominated for the office of Treasurer, and having received a majority of all the votes cast was declared *elected*.

70. It was *voted*, That a committee of three be appointed by the President to nominate the elective members of the Executive Committee.

71. The President appointed Mr. D. L. Webster of

Massachusetts, Dr. A. Goodell of New York, and Rev. Geo. F. Stearns of Ohio, members of the committee.

72. The Preamble and Resolution concerning the Book of Worship were taken from the table.

73. The following resolution was offered as a substitute:

Resolved, That the Board of Publications be requested to keep on hand a supply of the Book of Worship containing the Rites and Sacraments, and that they take measures to introduce, as far as practicable, consecutive paging to the whole book.

74. Pending the discussion of this subject the resolution and substitute were again laid on the table, to hear the report of the committee to nominate the elective members of the Executive Committee.

75. The Committee reported the following names; James P. Baxter, of Portland, Me.; F. A. Dewson, Newtonville, Mass.; Rev. James Reed, Boston, Mass.; Rev. John Worcester, Newtonville, Mass.; Dr. R. C. Moffat, Brooklyn, N.Y.; Julien Shoemaker, Philadelphia, Pa.; John Pitcairn, Pittsburgh, Pa.; Wm. N. Hobart, Cincinnati, Ohio; Dr. A. E. Small, Chicago, Ill.; and Rev. F. W. Tuerk, Berlin, Canada.

76. On motion the Convention proceeded to ballot for the elective members of the Executive Committee; and the nominees were declared *elected*.

77. The preamble and resolution on the Book of Worship, and the substitute were taken from the table, and the substitute *adopted*.

78. The following resolution from the committee to nominate the elective members of the Executive Committee was *adopted:*

Resolved, That this Convention regrets the necessity which obliges our brother, Oliver Gerrish, after many years of consecutive service, to decline re-election on the Executive Committee, and hereby expresses its high appreciation of the valuable work which he has done for the general church during the last half century.

79. It was *voted*, to re-consider the motion to refer the Address to the English Conference to the Executive Committee.

80. It was moved to refer the Address to a committee of three, to be appointed by the President, to consider and revise the Address, and forward to the Conference.

81. The Convention took a recess until 2.30 o'clock.

2.30 o'clock P.M.

82. The Convention was called to order by the President.

83. The motion to refer the Address to a committee of three was taken up, and the following resolutions were *adopted* as a substitute:

Resolved, That the Convention has heard with great interest the Address prepared by the Rev. Mr. Sewall, and thanks him for his labor; but is clearly of the opinion that arguments on doctrinal subjects are not appropriate to epistles of this sort.

Resolved, That the Address be returned to the writer, with the request that he revise the same and omit such unnecessary portions, and forward it to the President of the Convention.

84. The Rev. W. B. Hayden asked permission to read a communication from the Connecticut Association of the New Jerusalem Church.

85. The communication was referred to the Board of Missions.

86. The following preamble and resolutions were *unanimously adopted by a rising vote.*

Whereas, Milo G. Williams, of Urbana, Ohio, a devoted member of the New Church, has for many years efficiently served the General Convention of the New Church in many useful capacities, and,

Whereas, It has pleased the Divine Providence to call this brother from our midst at the close of an active career; therefore be it

Resolved, That we deeply regret the removal of so wise

and useful a member of the New Church, and hope that the spirit of his Christian life will not fade from our minds.

Resolved, That our sympathy be extended to the family of our departed brother, for the removal from their home of a devoted husband and affectionate father, and that a copy of these resolutions be transmitted to them.

87. *Voted*, That the income of the Lull Fund, the Wilkins Fund, and Jenkins Fund be appropriated to the use of the Theological School until otherwise ordered by the Convention.

88. It was *voted*, that Mr. Wm. McGeorge, Jr., of Philadelphia, and Mr. George Ropes, of Boston, be appointed a committee for raising funds for the current expenses of the Theological School ($3,000), and that they be requested to ask the Societies of the Church to take up contributions for the same, in pursuance of the resolution passed last year (Journal 1879, Min. 125).

89. The following resolution was *adopted:*

Resolved, That the Secretaries of the Convention be requested to print from the Journal two thousand extra copies of the President's Address, and distribute the same among societies and receivers of the New Church in the United States and Canada.

90. It was *voted*, that the recommendation of the Treasurer to raise five hundred dollars for the ensuing year for the general use of the Convention, be approved.

91. The recommendation of the Executive Committee to amend Section 7 of the Constitution, by striking out the words "for the membership of isolated receivers," and inserting in their place the words, "by an Association, other collective body of the Church, or an individual for membership in this Convention," and by inserting the words "at once" after "shall," was *adopted.*

92. The recommendation of the same committee to amend Section 2 by striking out the words "isolated receivers," and substituting therefor the words "members by election," was *adopted.*

93. The recommendation of the same committee to amend Section 6, so as to read as follows, — "Ministers and other individuals who acknowledge the three essentials of the Church as declared in the Preamble to this Constitution, and who are so situated that they cannot be members of, or conveniently act with, an Association, Society, or other collective body belonging to the Convention, may, upon giving their assent to its Constitution, be elected members by vote of the Convention," was *adopted*.

94. The following was referred to the Executive Committee: — To amend Section 5 of the Constitution, by striking out all after the words "is not full," and inserting as follows, "and the vote of the delegation is divided, the whole vote to which the Association, or Society, is entitled, shall be divided in the same proportion."

95. Messrs. George Ropes and Nathan Hobart, whose terms of office as Trustees of the Building Fund, expired this year, were *re-elected*.

96. It was *voted*, that the committee to take steps for the incorporation of the Board of Publications, be continued.

97. The following committees were announced by the President: —

Committee on Foreign Correspondence.

Rev. Frank Sewall, Rev. S. M. Warren, Rev. L. H. Tafel, Prof. J. E. Werren.

On Publication of Swedenborg's Manuscripts.

Rev. W. H. Benade, Rev. S. M. Warren, Rev. S. H. Worcester, Rev. J. C. Ayer.

To advise with the Trustees of the Rice Legacy.

Rev. James Reed, Rev. Joseph Pettee.

To Audit the Treasurer's Account.

G. Woolworth Colton, L. S. Burnham.

98. The following resolution was *unanimously adopted*, the members rising:

Resolved, That the cordial thanks of this Convention be tendered to the Portland Society for the use of its church, and for the kind hospitality received from its members.

99. The following preamble and resolution were referred to the Executive Committee, with power to appoint a time and place for the next meeting of the Convention, and to report upon the subject at that time.

Whereas, The uncertainty as to the place of meeting of the Convention from year to year gives rise to much embarassment and inconvenience, therefore

Resolved, That it is appropriate for the Convention to appoint its meetings in such places as shall seem likely to be most conducive to the good of the church, without waiting for a particular invitation.

100. The Committee on Ecclesiastical Affairs reported the corrected list of ministers, and the reading was dispensed with.

101. It was *voted*, that a communication from J. G. Mittnacht of Frankfort-on-Main, Germany, now in the hands of the President of the Convention, be printed with the Journal.

102. *Voted*, That the Committee on Foreign Correspondence be requested to acknowledge the receipt of the communications from Rev. A. T. Boyesen in behalf of the New Church in Scandinavia, and in behalf of the Danish Friends, and also of Rev. A. Hellemann, of Copenhagen.

103. A communication from Rev. A. Peabody with regard to ordaining powers, was read.

104. The Minutes were read and *approved*.

105. After singing the 71st Selection, the Convention finally *adjourned*.

CHAUNCEY GILES, *President*.

W. H. HINKLEY,
S. S. SEWARD, } *Secretaries*.

On Friday, at noon, the Rev. Chauncey Giles, President of the Convention, delivered his annual Address, subject, "Spiritual Union, its nature, obstacles, and the means of effecting it."

On Friday evening a social entertainment was given at Gilbert's Hall, on Congress Street, which was attended by about three hundred and fifty persons.

On Saturday afternoon, at 2 o'clock, a conference was held at the church on "The New Age," the Rev. Wm. B. Hayden, of Salem, Mass., presiding. Addresses were delivered as follows: by Rev. Edwin Gould, Montreal, Canada, on "The New Church Foreshadowed in Divine Revelation and in Human History;" by the Rev. Charles Hardon, Providence, R.I., on "The Divine Promise Fulfilled, and the New Church Inaugurated through the Instrumentality of Emanuel Swedenborg;" by the Rev. C. H. Mann, Orange, N. J., on "The First Century of the New Age, and its Results in the Religious World;" and by the Rev. W. H. Hinkley, Indianapolis, Ind., on "The Present Attitude and Duty of the New Church."

On Saturday evening a meeting preparatory to the Holy Supper was held at 7.30 o'clock. Religious services were conducted by the Rev. John Worcester, of Newtonville, Mass.; and addresses delivered by the Rev. James Reed, of Boston, Mass., on "Preparation by Repentance," and by the Rev. John Westall, of Fall River, Mass., on "Benefits of the Sacrament."

On Sunday morning, at half-past ten o'clock, religious services were conducted by Rev. S. S. Seward, of New York, assisted by Rev. J. K. Smyth, of Portland; the former preaching the sermon on MATT. v. 14.

At three o'clock P. M., the Sacrament of the Lord's Supper was administered by the Rev. Chauncey Giles, President of the Convention, assisted by Rev. Messrs. Warren Goddard, Jr., C. H. Mann, Edwin Gould, and A. F. Frost, to two hundred and twenty-five communicants.

On Sunday evening a Conference was held "In Remem-

brance of Him;" the Rev. Joseph Pettee presiding; and the Rev. John Worcester delivering an address on "The Lord's example in teaching;" Rev. T. O. Paine, on "The Lord's example in doing good;" Rev. Richard Ward, on "The Lord's example in meeting evil;" and Rev. T. F. Wright on "The Lord's example in regard to death."

On Monday evening the closing meeting of the Convention was held. Mr. David L. Webster, of Boston, presided; and addresses were delivered by Rev. A. O. Brickman, of Allentown, Pa., Mr. Edward John Broadfield, of Manchester, England, and Rev. John Westall, of Fall River, Mass.

On Tuesday a large number of the friends in attendance upon the General Convention, went on an excursion to Crawford's Notch, in the White Mountains.

THE PRESIDENT'S ADDRESS.

Dear Brethren, — We have again assembled to take counsel of one another as New Churchmen with regard to the work committed to our hands, the principles involved in that work, and the best means of accomplishing it. We have come to rectify, if need be, any mistakes in our former methods; to supply, as far as possible, any lack of means in carrying on our work, and by united counsel to get the combined wisdom of all for the efficient accomplishment of it. We have come to exchange our affections and sympathies, to strengthen the hands and encourage the hearts of one another and, as far as possible, to give the wisdom, and power, and life of the whole body to every member of it.

Among the topics of general interest having a special bearing upon the cause we have assembled to promote, Spiritual Union, the obstacles which hinder it, and the means of promoting it, seems to be pertinent to the occasion; and to this subject I invite your attention.

The Lord teaches us in His Word, that it is His purpose to unite the whole of humanity on the earth and in the heavens in one homogeneous body. The whole of humanity appears before the Lord as one man, and He is in the constant effort to remove all discords, to harmonize all forms and forces, and to effect that unity in the whole body of created intelligences, which exists in His own Divine nature. "In the Lord infinite things are distinctly one." The Lord seeks to finite these infinite things in the creation, and to make them distinctly one; that is, to give to each being, and to each thing a form, quality, and function specifically its own, but still in perfect harmony with all other beings, and things, so that the greater the variety the more complete will be the unity.

1. First let us consider some of the general principles which underlie this unity, and the evidences of their existence in the creation.

All things and all beings have a common origin and a common purpose, and they are all connected and related by immutable laws. Every step in the progress of humanity grows out of, and

is the effect, of a preceding step. The web of our lives to-day is woven of fibres and threads spun from the thoughts and affections of past generations from the beginning of time. Could we follow the rock back through all its transformations, it would lead us by many distinct steps from solid to fluid, from fluid to gas, from gas to a still finer substance, till we reached the sun. So every thought and affection embodied in deed, through whatever remote ages it may have come by natural sequence, would lead us, could we follow it, to the Lord. We are sometimes overwhelmed with the idea of our isolation and insignificance; and yet the slightest whisper, or even the most secret affection of the humblest soul sends its vibrations through all souls in all times, in all worlds. The affections of the angels flow down and become thoughts and deeds among men. There are open paths from every regenerate soul to every society in all the heavens, along which heavenly influences continually come and go. All planes of being rest upon and interpenetrate one another, and thus all beings are bound together as the various organs of the body are combined into one man. "Nothing that is unconnected exists."

When we regard man in his relations to the material world, we cannot fail to see that he is made to fit it; that man and nature are parts of one great, harmonious whole; that nature in all her kingdoms flows through him, and that they mutually act and re-act upon one another. But our selfish and worldly loves sometimes blind us to the fact that man is just as necessary to man as his food and clothing. Man is an organic form receptive of life as to his spirit as well as to his material body, and his organism is so various in form, structure, and degrees of substances that he can receive life from the Lord through all things. The stream of life conducted, reflected and modified by all things flows through us. It is because we cannot feel, or know, or become anything which we do not receive and communicate that the Lord has placed us in the midst of so many and such varied relations to each other. Receive and give is the law of life and growth, and we are all wrought together in a texture of social, civil, domestic, moral and spiritual relations that we may have every possible facility and motive for the exercise of those faculties which constitute nature. All life, all sensation even, depends upon these relations and contacts, and all our happiness, all that we regard as pleasant and good, depends upon the order and harmony of these relations.

The senses are the mediums by which we communicate with the

material world, and sensation is the natural good we receive from their action; and this good is always pleasant when the unity is perfect. In the same manner we transmit our life to each other by looks, words, actions and deeds. One man ploughs a field, another builds a machine, another makes a shoe, or a coat. This man takes the crude materials of nature and combines them into various forms adapted to the wants of man. The merchant collects and distributes them. On the social plane of life we exchange thoughts and affections; in the domestic relations we are brought into more intimate and specific contact; in the church we teach and learn truths of a spiritual nature; and seek to imbue our minds with heavenly affections. Thus all orders, degrees, and forms of being are related to each other; all give and ask, all seek and find. Every man, woman, and child is a living link in this chain of causes and effects by which the Lord creates and blesses man. This is according to the ordinations of the Divine wisdom. We have no choice. The penalty of breaking away from this connexion, is death. "What is unconnected does not exist." Such is the general law.

But these relations by which we are connected with one another may be more or less varied, numerous and intimate. Human minds are of such a nature that they can forever approach one another, and their relations may be indefinitely multiplied. There is no limit to the degree of union possible between homogeneous souls. And as all that is pleasant and good in our lives comes from this union, there is no limit to the possibilities of our happiness. The unity in which we dwell together with others, and with the Lord, is always the measure of our happiness. There is no other genuine good; there is no other way of obtaining good. All good, even the lowest, comes to us from the Lord as its fountain and primary source; but it comes in material forms, and through material things; through our brethren, and through the angels. We possess and enjoy all we can receive and no more; and what we receive depends upon the number and capacity of the channels which are open between us and the Lord, and our unity and harmonious relations with all the intermediate links. The nearer we come to each other the more we can give and receive. In society we proceed from bare recognition to intimate acquaintance; in domestic life, to the mutual interchange of our most secret thoughts and affections; in the Church, we approach one another as spiritual beings, as children of the same loving Father,

as sinners against the same Divine laws, as having the same wants, the same hopes and fears, and looking forward to the same eternal home. As we rise from the natural to the spiritual plane of life, we approach each other; new channels of communication are opened, new thoughts flash from mind to mind, and a new tide of life ebbs and flows from heart to heart. Between homogeneous natures this reciprocal union will grow more intimate and delightful to eternity. Each soul will become so pure and transparent that we can look into its profoundest depths. Every regenerate mind will become a sun radiating all the light and life it receives from our common Lord, to all other souls, and a capacious centre glowing with the love and wisdom of all. Thus giving all its own, receiving from all, each one drinking freely of the cup of others' joys, while every draught grows sweeter and excites more exhilarating delights, we shall approach each other, and hand in hand, and heart to heart, draw nearer to the Lord. Thus ever rising, with hearts ever expanding, with strength ever increasing, with joys ever multiplying; happy yesterday, delighted to-day, blessed to-morrow; close to our brother to-day but nearèr to-morrow; the cup of life full of sweet joys to-day, but more capacious of sweeter joys to-morrow, and still full, with clear vision gaining lofty conceptions of human blessedness to-day, and to-morrow rising to the level of those conceptions in actual experience, we shall go on from height to height towards the Most High; from love to wisdom, and from wisdom to love, towards Him who is love and wisdom itself; and thus from life to life to eternity.

Is such a union and such a blessedness possible to us? It must be, because the Lord made us for it. No mechanic ever constructed two things to fit together so accurately as man was designed to fit man. No chronometer ever had its parts so nicely adjusted to each other, and its motions so accurately regulated by the motions of the heavenly bodies, as man was made to work together with man in all the complicated relations of life, in the natural and spiritual planes of his being and in perfect harmony with the Lord. The principles of man's life are but lower and finite forms of the Lord's. In coming into a state of harmony and order, he only comes into his normal condition, and all the provisions of the Divine wisdom, and all the currents of the Divine omnipotence tend to bring him into this order and confer upon him this blessedness. This is the end the Lord continually seeks; it is the end we should seek.

2. Let us consider, in the second place, some of the obstacles which lie in the way of this union. The first is our selfish and worldly loves. Self-love does not incline us to dwell together in unity as brethren. It does desire to have others act with it, but as servants, not as equals. It desires to have all work for its gratification; but it will give no equivalent. Its golden rule is, "Love and favor others so far as you can make them serve you. Love yourself in everything." But this is the essential principle of servitude, tyranny and hate, and consequently, of discord and disunion. Self-love is the centrifugal force in human society, and when it is the supreme love, it drives the soul from its orbit of duty and arrays it against others; and where the members of a society are inflamed with this love, which is essential hate, they must come into perpetual collision. What self-love cannot compel into its service it seeks to destroy. Rule or ruin is the law of its action. Two persons influenced by such a spirit, cannot dwell together except as master and slave.

Another formidable obstacle is difference of opinion caused by difference in knowledge, education and habit; by prejudice and idiosyncrasies of nature, which lead us to magnify things of little value, above those which are essential. Particular forms and methods often become so much a part of ourselves that it is difficult to give them up. We identify ourselves and even the essential principles of the New Church with them, and regard all opposition to them as hostility to us, and dangerous to the prosperity of the church. Parties are formed, and partisan feelings are engendered, and the society becomes a kingdom divided against itself, and is often rent asunder.

The history of many of our societies would supply us with abundant and mournful illustrations of the destructive influence of those differences of opinion upon unessential points. Brethren have been alienated, societies split into fragments, and their power for good over their own members, and the world around them, destroyed for causes which are trivial and ephemeral in themselves, but which have become magnified by personal feeling, until they have obscured everything else. One form and one method may be better abstractly than another, but none of them are of sufficient importance to alienate the hearts of brethren and cause divisions in the societies of the church. That is the best method in which all can work together for a common end. In looking back over the history of our societies we can see many

instances in which questions of very little, or no real importance have disturbed their harmony, weakened their powers, and, sometimes, divided them into separate organizations which have had a feeble existence and in some instances have finally perished. Personal feeling which soon begets prejudice, and the love of rule which is born of self-love, have been the cause of these evils. They are insidious in their nature, "wolves in sheep's clothing," which under the garb of principle and regard for the church, rend and devour it.

3. Let us in the third place consider, how spiritual union can be promoted. It is evident that the removal of obstacles is the first thing to be done. This is the most difficult part of the work and it can only be gradually effected. It is much easier to scale a mountain than to remove a prejudice; to clear away a forest than to eradicate a false principle. Our progress towards each other is, therefore, slow even when we have a common end in view. We see truth in such different lights, and are so prone to regard the color which our own mind gives to the truth as more important than the truth itself; we make so many mistakes; we are so sensitive and timid, that we hesitate and shrink back, and move round one another when we ought to go directly and trustingly forward. We are ready to take, and give offence, and are always liable to be misunderstood. How often has a timid, sensitive soul been stung almost to madness by a sneer, or driven into solitude by a careless laugh, or an idle word. Every one has his own little world in which he lives and which he fears to have invaded. Every heart is a fortress, and many of them are more difficult of access to brotherly affections, than Sebastapol was to the allied armies of England and France. When I see how much there is between human hearts, I often wonder that they ever come together; that men do not dwell alone like birds of prey.

These obstacles to union can only be removed by working together; and to effect this is one of the great uses of societies. We must have the same end, and that end must be the good of others. In working for a common purpose we are brought into various relations and many opportunities occur for helping one another. But what we can do for another depends upon our ability and what he needs. One person is in error. He may be honest and sincere in it. He may be as desirous of doing right and accomplishing the common end as I am. But he is mistaken as to the best means. Now I can only help him by opposing his opinion

and correcting it. I must say to him, "My friend, you are going wrong; that is not the way to do what you desire to do." He may not believe me, and it may be very painful to my natural feelings to oppose him. But there is no other way in which we can come together, and I must do it. I ought, however, to be very careful how I do it. If I begin to call him hard names, I rouse a spirit of antagonism in him, drive him from me, and confirm him in his error.

If I find another indulging in some evil practice, I must point it out and help him to put it away. But I ought to do it wisely and gently. We should think of the evils of others more in sorrow than in anger. We must not pry into the failings of others as though we delighted to see them. Nor, on the other hand, must we be blind to them. If we discover symptoms of a fever, or of any fatal disease in a friend, it would indicate a great lack of regard for his happiness not to tell him of the fact. We must point out the danger, and if he is incredulous or indifferent to it, we may be urgent, and where we have authority, we may use it. But however firm and decided we may be, all our words and actions should be tempered with love. Charity often compels us to oppose others; sometimes, to say severe things of their deeds, but never to say them severely; never to impugn motives, to call hard names, and to speak angrily. We ought to be plain and honest with one another. We ought also to be considerate, kind, and gentle. The sword of truth is sharp and should always be girt upon the thigh, should be bathed in love, and used with tenderness only to slay falsities. Even then it should be used rather as the instrument of the surgeon than of the executioner. It is also two-edged and cuts the hand that wields it when selfishness and hate strike at their opponents.

When two bodies are drawn by attraction they both move. So it must be in spiritual attraction. One person must not stand still and wait for the other. Both must move. And each one ought to advance with a willingness to take the first step, and go the whole distance, and make all the overtures, and do the whole work. But we often wait for one another. We wonder why others do not come to us. They wonder why we do not come to them. We feel hurt at their apparent indifference, and they grieve at ours. We must seek one another. We must cherish kind thoughts in our hearts, and let them shine in our faces, and flow forth in our words, and speak in our acts. Congenial souls are always beckoning to

one another, and when the veil of distrust and the mask of custom are removed, they see and understand their signals. Confidence begets confidence, and love awakens love. Only let our ends be good and we may wear our hearts as open as the day. The angels have no secrets. Their souls are like an open book. Let whoever can, read them. The more thought and affection they can communicate the happier they become. A clear, transparent soul is safer, even in this wily and treacherous world, than the most cunning policy. Innocence is the wisest strategy. How we long often to unveil our hearts to each other; to confess our weaknesses and our sins; to reveal our doubts and our fears; and yet we hesitate. We may not be understood. Our friends may not deal gently enough with our tender natures. So we carry burdens which almost crush us; we walk solitary and apart, stumbling and wandering for the want of sympathy and light. What miracles a plain, frank, sincere and tender word will sometimes work in us! What clouds of doubt it dispels! What burdens it lifts from the soul! We thought we were walking alone, perhaps forsaken by man and even by the Lord, when the magic of a word dispels the illusion, and we find ourselves in the midst of friends, with warm hearts to comfort, and strong hands to help us.

In our efforts to approach one another, we must never forget that unity is not sameness. When we go to a wedding, we must wear a wedding garment; but it ought to fit us, and not necessarily our neighbor. It may vary from others in size, fashion, color, and material; and still it may be suited to us and to the occasion. That is the essential thing. But, like the disciples, we are sometimes more inclined to complain of others because they do not follow us, than because they do not follow the Lord. In coming here you were all doing the same thing, though you moved in different directions. So it is with us spiritually. Every one must set out from where he is. The New Jerusalem has three gates on each side. One may enter from the West, another from the South. The essential thing consists in turning our faces toward the city, and in entering through the gates. When we find one with his back to the city, hastening away towards Babylon or Egypt, we ought to tell him of his error. There is no charity in telling him to keep on; that it is of no consequence which way he goes, if he is only sincere; that one way is as good as another, because that is not true, and we deceive him. Still it may be necessary for him to go down to Egypt, or to wander many years

in the wilderness, even after he has come in sight of Canaan, before he can enter. The children of Israel were forty years in going a few miles, with the Lord for a leader, and they went in the shortest way and in the quickest time for them. Many persons cannot be reasoned out of a falsity. They must follow it until they see its fatal nature. No one can be forced or frightened into goodness. All must be led. And when we sincerely seek the good of others we shall be careful not to confirm them in falsity by unwise and violent opposition. There is nothing more foolish and useless than calling hard names, and saying cutting things of others. We ought to speak the truth, at all times when we say anything; but we ought to speak it kindly. We ought to differ from others when they think falsely and act wrongly. But it is wicked to shower abuse upon them. Unity can never be obtained by such means.

The direct way to come into spiritual union with others consists in seeking points of agreement rather than difference. We must look for some common ground to stand upon and to begin to work together. We must be willing to go with others, to adopt their suggestions and plans, as far as the truth will permit us. But we must not compromise that. We must show a disposition to yield everything that is not essential to the success of our common cause. But that we must not yield, because to yield that would defeat the end. A man may be firm as a rock, and at the same time as mild and gentle as the breath of Spring. The true law of charity directs us to go with others as far as the truth will permit, but not a step farther. When we have reached that point we must say as Luther did, "Here I stand. I can no other, God help me." But still we may follow those who will part from us, in affection, wishing them well always, and being ever ready to walk with them when we can walk in the way of truth.

The perfection of every society depends upon the harmonious varieties that compose it. Sameness is always death. We need variety of character to balance each other's peculiarities. A timid and cautious man is always looking out for dangers. His fears multiply them and exaggerate those that exist. He would never learn to walk for fear of falling. He would never plant for fear of frost or drought. A society composed of such men would never do anything. A bold, sanguine, and confident soul sees no dangers, sees nothing but success, and he wishes to march directly to it though he may trample upon the rights and interests

of others, and fall into every open pit. The man who is precise and methodical in his habits of thinking; who loves order and looks at the end from the beginning, may lack energy and decision. He will not move until he thinks he can see all the consequences of action to their minutest particulars. He criticises every movement, makes no allowances for the rectification of mistakes and the adjustment of the parts while in motion. If you take a step too long or too short, or a little obliquely, he would stop the whole movement. "Wait until you can go right," he says, forgetting that the only way we can learn to do right is by doing, as we learn to walk by walking. If such a man had the control of the planets he would stop them the moment he saw any aberration in their orbits. "You must keep your places," he would say, "or the whole solar system will go into confusion." He makes no allowance for a higher and more general law that plays into, and regulates particular laws. On the other hand, another man is all energy and action. He will act and think afterwards. He urges everything forward without thought, plan, or order. He would plunge a society into inexplicable confusion. One can speak and direct better than he can do. Another can execute better than he can speak, and so on, with indefinite variety. All those qualities are good, but they need balance. They need alliance with others. The bold and timid, the thinker and doer, the man of order and energy must go together, and the whole will become more perfect. A human body all bone is a skeleton, without bones a mass of flesh. A body all nerve, all head or hand would be a helpless monster. There are no superfluous organs in man. It requires them all in complete balance and harmonious play to make a perfect body.

So in societies and associations. The greater the variety, and the larger the number, the better, if each one would do his own work. The perfection of the societies in the heavens will be increased to eternity by the continual addition of numbers from the earth. A new member added to a society is a new organ, a new power, a new medium of life from the Lord, a new bond of union with the angels. And his life is communicated to every member of the society. Everyone is stronger by his strength. The Lord seeks to give life and blessedness to all through each. This unity, then, we ought to seek.

There is no way of obtaining this unity but by working together for some common end. The stones in the pavement lie

near each other but there is no unity between them. A society or an association of the church should be more like a tree than a pile of stones. There must be root and trunk, branches and leaves; solid fibre and fluid juices, buds and blossoms. Some must work in the ground and some in the air. Some must stand firm and strong like the trunk of the oak, while others sport in the sun and dance with every breeze. Each one must do his own work, and then all will work together for the common good. No union can be formed by standing still, by merely thinking about it, or wishing it, but only by working together. And in doing this we ought to try to put away all that obstructs the common good. The Lord strives to bring all His children together in unity. "I pray," He says, "that they all may be one." We ought to pray for the same thing, and to work for it as the Lord works. Each one has views peculiar to himself. Each one can do some one thing better than any one else. Let him do it. But let him respect the general good. The unity in which any society or association dwells, will always depend upon, and be measured by the degree in which each one does his own work.

In the construction of the first temple at Jerusalem, it is said, "And the house when it was building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe, nor any tool of iron heard in the house, while it was in building." So it should be with us. We ought to do our hewing and shaping before we come together. We ought to put away our selfish and worldly loves, we ought to hew off our rough and irregular surfaces, — the personal peculiarities that hinder our approach to others and union with them.

Let each one look into his own mind and remove from it everything that opposes this unity. Let us put away the memories, the distrust, the suspicions, the jealousies, the fears, the animosities, the indifference, that exist. Let us earnestly strive to shun all evils as sins, and then nothing can prevent us from acting together in unity.

It is an end worthy of our strongest and most persistent efforts to attain. We know not how much we lose by living apart so solitary and cold. We are like trees planted in a rich soil, which send out only a few half withered roots just below the surface, and consequently attain only a stunted growth, with a few leaves and blossoms, and a little imperfect fruit. When we ought to send our roots down deep into the ground of each others' hearts, and

stretch them out wide as the Church itself, branching out into rootlets to every heart, that we may drink life and strength from all, then our principles would rise up into the air and light, strong as the shaft of the mighty oak, and stretch out broad arms, holding the banner of truths in innumerable variety as a tree spreads to the breeze its banner of leaves.

We should blossom all over with beautiful thoughts and fragrant affections, and in the light of the Divine wisdom and in the warmth of the Divine love, grow and ripen into the delicious fruit of heavenly deeds. Let us, then, open our hearts to the life which the Lord is ever seeking to give us through each other, and we shall know by blessed experience "how good and how pleasant it is for brethren to dwell together in unity." Into every affection we exercise, and every good deed we do, we shall find the Divine love flowing as the dew of Hermon that descendeth upon the mountains of Zion. And that love will become to us the promise and fruition of eternal life.

REPORTS OF OFFICERS AND COMMITTEES.

No. 1. — The Report of the President.

Since the last meeting of the Convention, the work of the Church has been carried on as usual. There have been no great changes and no incidents worthy of special note. The progress of a true Church in every form, large and small, is a growth, and all healthy growth advances by imperceptible steps. It is only by comparing one period with another that we can discover that we have made much progress; and, even then, we may be deceived, because we may be looking in the wrong direction for it, and have false conceptions of its nature. It is a difficult lesson to learn that the kingdom of God does not come with observation. There may be much "outward show" and no kingdom; and there may be a growing kingdom without great external indications of it. The kingdom of God is a spiritual kingdom, and its growth consists in the development of a genuine spiritual life in the hearts of men. This fact should not excuse us from vigorous natural effort. While it is true that the leaves are not the tree, and that there may be abundant foliage and no fruit, it is also true that there can be no growth and no fruit without leaves. So natural works and great increase in numbers do not constitute spiritual growth; and yet there can be no vigorous advancement of the kingdom of God without an abun-

dance of natural effort, and some increase in the numbers of those who compose that kingdom.

There are abundant indications of increase in spiritual life and power. There is a wider and deeper interest in spiritual knowledge. Men are alive as never before to all questions relating to spiritual things. It is growing easier every day to gain a hearing for more interior truths. Our work multiplies, and it is not so difficult to perform it. We can see in this increasing readiness to listen to the truths of the New Church the effect of the work of New Churchmen. What the General Convention has done to produce this result may be a very small fraction of all the causes which have been employed. All that the combined efforts of the whole human race can do for the spiritual regeneration of humanity, is but very little compared with the whole, but human co-operation is essential to all human progress. A feeling of discouragement is sometimes caused by the slow external growth of the church, and the apparently small results of our action; but there is no just ground for it. No finite mind can estimate the extent of the influence which the General Convention in its various uses and branches has exercised in preserving order and unity of effort in the church, in organizing the work of the church, in disseminating its doctrines, and in stimulating and aiding others in doing it. If we could subtract all the effects of its meetings and work, and influence upon the church, and compare what the church is with what it would have been without it, I doubt not we should see results which would surprise us all, and encourage us to go on and do all in our power to increase its influence and usefulness. It is not our business to keep an account of debt and credit, and balance our books at the end of the year. The work extends into unknown channels, and its influence reaches into the heavens.

The natural side of the work has been carried on as usual. The facts and the natural results will be presented in detail in the reports of the various Boards and Associations.

By the vote of the Convention, the President was appointed the Messenger of the Convention to the English Conference, which pleasant duty he performed to the best of his ability. The address was presented and read, and a most cordial welcome was given to your Messenger, and to some other ministers of the Convention who were present at the Conference. They were requested to address the Conference, take part in its proceedings, and a part was assigned to your Messenger, in a general conference, upon a subject which was proposed for consideration during one of the evenings of the session. There were five ministers of the General Convention in England, last summer. This personal intercourse draws the church in England and America together, and tends to unite and strengthen both branches of it.

I also visited the little society in Paris, and had the pleasure of addressing it, and baptizing five persons, at the meeting, — two adults and three children. I found them working steadily on, trying to do what they could, though under circumstances which would dishearten the most of us. Surrounded as they are and overshadowed by the vast power of the Catholic Church, and still worse, by a population utterly vastated of all belief in a Divine revelation and a distinct spiritual existence, and rendered timid by

the most rigid surveillance of an ever-watchful police, it is not surprising that they hesitate to take an open and decided stand in favor of the New Church. We can easily understand, also, how much it would cheer their hearts and strengthen their hands to be visited by those who have known no such restraint, and who have grown up under the influence of civil freedom and in the sphere of the New Church. The real receivers of the new faith could hardly find words to adequately express their gratitude, and describe the strength and help such visits give them.

From some oversight or forgetfulness, no reply was made the year before last to the communications of the German and Swiss Societies of the New Church, before the meeting of the Convention. The President assumed the responsibility of doing it, and replied to them at length, last summer.

During the year there have been some changes in the ranks of our ministers. The learned, venerable, and beloved Leonhard Tafel, minister of the German Society, in New York, after a life of usefulness and devotion to the New Church, passed to his rest and usefulness in a higher sphere. Six persons have been added to the ranks of the ministry by ordination, viz.: Messrs. Duane Vinton Bowen, Adolf Roeder, William Albert Lamb Campbell, O. L. Barler, John Whitehead and Edward C. Bostock. Nearly all our ministers who have devoted themselves to the work of teaching the truths of the New Church, and are able to perform ministerial service, are employed, though there are some societies without ministers, and some ministers without societies. There is a good amount of wise and effective service rendered by our ministers, and an increasing demand for them. Our societies are mostly small, but in comparison with their membership, there is no class of Christians which pay more liberal salaries or contribute money for spiritual uses, more cheerfully than New Churchmen. As a whole, the ministry of the New Church is becoming more intelligent, and is working with more harmony and efficiency.

The missionary work has been carried on in the usual way. There has been no diminution in their work, and no material increase in it. Missionaries have been aided more or less in their work, and while no one has been fully supported, the assistance which has been rendered has kept some in the field who could not otherwise have been supported. The details of the work will be fully presented in the Report of the Board of Missions.

The expenses of the Board of Publications, as will be seen by its report, have again exceeded their receipts. This will be discouraging or not according to the way we regard the work of the Board. If we regard it as a business, and judge it by business principles, the purpose of which is to make money and gain a natural livelihood, it is discouraging. Indeed, there is very little ground for hope of its success. But if we regard it from a spiritual point of view, as a means of disseminating spiritual truth, and building up the Lord's kingdom on the earth, there is no more reason for discouragement than there is in a society because it does not get an equivalent in dollars and cents for the money it pays for the support of public worship. This is the true view of it. We ought to rejoice that we can coin our silver and gold into spiritual truth; and we should be ready to contribute all the means necessary to the support of so important an instrument of our work, and the efficient performance of its use. The *Messenger*

has an audience vastly greater than that of any minister; probably greater than of all the ministers in the New Church combined; it reaches men, women, and children to whom no minister could gain access, and it makes its visits every week. It is the most useful and economical missionary we have. There is therefore no ground of discouragement in the fact that the regular income of the Board, from subscriptions and the sale of books, does not equal its expenses. Perhaps we can say in truth, that it ought not to do it.

The societies and individuals, fully in sympathy with the work of the Convention, but not officially connected with it, have continued their operations as usual. Mr. Iungerich has sent out 2,000 copies of the "True Christian Reilgion" to ministers and students, and about the same number of the "Apocalypse Revealed," making in all 19,000 copies of the "True Christian Religion," and 13,000 of the "Apocalypse Revealed." The American Tract Society has distributed, during the year, 2,000 copies of "Heaven and Hell," and 1,000 of the "Life of Swedenborg, making 17,000 copies of "Heaven and Hell," and 4,000 of the "Life of Swedenborg." They have also published 5,000 copies each of nine sermons, recently delivered in Philadelphia, making in all, 45,000, a large number of which has been distributed in Philadelphia, and other parts of the country. The American Swedenborg Printing and Publishing Society has continued its distribution of Swedenborg's works to public libraries and to clergymen, about 2,000 volumes having been sent out during the year. A new edition of the minor works of Swedenborg, in a cheap form, is in preparation, and the "Four Doctrines" will soon be issued. Mr. Iungerich's work, and also that of the Tract Society, illustrate how one work helps on another, and how the Convention helps all who are trying to promulgate the Heavenly Doctrines. Mr. Iungerich, in all probability, never would have engaged in his work, if the Convention had not supplied him with the plates of the "True Christian Religion" and the "Apocalypse Revealed"; and the Tract Society would find it very difficult to supply the demand for tracts, if they could not do it through Mr. Swinney at the Book Room, in New York. So one instrumentality provides the means for another, and all work together for the common good.

In looking over the whole field, we see encouraging and hopeful signs of progress. We are succeeding. We are succeeding to a much greater extent than the most sanguine suppose. We are sowing the seeds of a New Age, and if we sow wisely, and with a liberal hand, that is success. It is a part of our work to protect and cultivate and cherish the tender plants of a new spiritual life, as they appear above the natural ground of material interests and scientific truths; and so far as we do this in our worship, in our Sunday Schools, by our books, and tracts, and periodicals, and personal influence, in the family and in society, we are succeeding in the highest and fullest manner possible.

It is made the duty of the President to set forth the wants, as well as the work of our body. Our wants, using the word in the sense of needs, — for we may need what we do not consciously want, — it seems to me that we need many, many things and we need them in large measures.

As a general body of the church, I think we need a clearer, more precise

and accurate conception of what our highest uses are, and of their essential importance to the prosperity of the church. There is a use whose importance to the church no one can fully estimate, in coming together, in comparing our thoughts, and in communicating our affections. We get strength by it. Our own ideas are enlarged and our personal aberrations are corrected by our intercourse with one another. It is a great use to have a common object to work for and to co-operate with one another in doing it. We cannot stand alone. If we fully appreciated the value of this use, we should meet with the purpose of performing it. We should come with the determination of contributing as largely as possible our thoughts, and especially our affections to the accomplishment of this use. We should seek for increase in the intensity of our love for the church and a closer union with our brethren. If we could do this, — and we can if we will, — we should return to our homes, with a vast increase of spiritual power. Our societies would feel it; it would give a new impulse and a new efficiency to our work, and the good we received from others would be communicated to all. A general body of power is a centre; it is, in an important sense, the heart of the church, and any new life in the heart, becomes new life in the whole body. If there were no other use than this, our coming together would be worth vastly more than it costs. We need vitalizing and harmonizing. We need enlargement of heart, which cannot be gained in solitude; which can only be gained by communion and work with one another for a common object, by common methods.

We need a truer idea of the value of money, and of the best way of investing it for our own good and the good of others. There is money enough in the church to perform all its uses efficiently, without depriving any one of a comfort, or a necessary means of happiness. We are accustomed to see how little we can get along with, when we ought to see how much we can invest in spiritual uses. When we regard the matter in this way, from a spiritual point of view, there will be no lack of means to do all the work we can find to do. And the more we do the more we shall find to do. Work makes work. We ought, as a general body, as well as individuals, to seek to grow rich; but we should seek for true and enduring wealth, and not the mere shadow of it. If the Board of Publications could do a larger, a more efficient work, if it had more means, it should have them. Those who have the means should rejoice for the opportunity of investing what the Lord has given to them in trust for his service, in so useful a way.

We need to do more, vastly more, than we have ever done in regulating the ministry. It has sometimes been brought as a charge against the Convention, that its principal use seemed to be to regulate the ministry. No greater commendation could be given it, if it really assumed it. Something has been done in that way, which has been of great use to the church. But we need to do much more. We ought to look for men who have the proper qualities for ministers, or who give reasonable promise of possessing them, and ordain them into the ministry. The Convention ought to lay its hands upon them, and when they are able, and as they are able, it ought to set them to work and support them in it, so far as it may be necessary.

To do this, it ought to equip them with the means of performing their

work. For this purpose we need a Theological School, in which they can be ordained into the knowledge and wisdom essential to an efficient performance of their use. This ordination can only be gradually effected by wise instruction and patient study. To this end the Theological School should be incorporated and endowed with sufficient means to give a thorough theological training to any and every young man who possesses suitable intellectual and moral qualities, and who desires to devote himself to the ministry. No society of the New Church can flourish, or even maintain its existence without a minister; and wherever there has been a wise and faithful and competent minister, the church has gained spiritual power and members. Good ministers are, to-day, the greatest need of the church, and there is no way in which our men of wealth can use their money for greater good to humanity, than by coining it into the brains and heart and life of men who will proclaim the good tidings of the New Age. This subject will be presented to your notice by the Board of the Theological School in a more formal manner; and it ought to receive the prompt attention, and vigorous action of the Convention.

This is what I mean by regulating the ministry. It is of vastly more importance than making rules for the ministers, or ruling over them. It consists in finding men for the office, thoroughly preparing them for its duties; giving them natural and moral support, and such sympathy in their work that they will feel that the heart of the church is with them, and ready to provide them with work and sustain them in it. That would be a kind of regulation of the ministry which would give power, freedom and extension to the church.

We can all do something to supply some of these needs. We can, if we will, rise above the natural plane in our motives and feelings. If we have any love for the church, or one another, or the Lord, we can pour it forth into the hearts of others. If we do we shall find our own hearts glowing with warmth; we shall gain new strength and life, and we shall find it good to have been here.

No. 2. — Report of the Secretaries.

The Secretaries report that they have attended to all their usual duties. Eight hundred copies of the Journal were printed as usual, of which one hundred were sent to the English Conference, one hundred reserved, and the balance distributed to ministers, licentiates, delegates, members of committees, and associations, as heretofore.

One hundred and twenty-five copies of the Minutes of the English Conference were received and distributed to the officers and ministers of the Convention, as far as they would go.

Willard H. Hinkley,
S. S. Seward, } *Secretaries.*

No. 3. — Report of the Treasurer.

J. L. Jewett, Treasurer, *in account with* the General Convention of the New Jerusalem in the United States of America.

General Fund.

		Dr.	Cr.
1879.			
May 23.	To Printing Treasurer's Report, 1879	$6 75	
June 3.	" W. H. Hinkley, Secretary	52 50	
July 7.	" Printing Report of Executive Committee	4 00	
" 7.	" Printing 2,000 Programmes, Fifty-Ninth Session	16 50	
" 24.	" Postage and Mailing Journal	15 56	
" 26.	" Printing Journal, 1879	242 57	
Sept. 5.	" Printing Minutes of Ministers' Conference	33 00	
Oct. 35.	" Freight and Charges, Journal of English Conference,	22 47	
1880.			
April 30.	" Balance	232 62	
1879.			
May 1.	By Balance		$8 84
" 7.	" L. C. Iungerich, 10.00; Julien Shoemaker, $10.00; W. McGeorge, Jr.		30 00
June 1.	" Sunday Collection		207 95
" 8.	" Pennsylvania Association		25 00
Oct. 13.	" Ohio		65 00
Dec. 22.	" Missouri		5 00
1880.			
Jan. 10.	" Illinois		20 00
Feb. 12.	" New York		90 00
" 19.	" Milwaukee Society		5 00
April 23.	" Massachusetts Association		165 00
" 30.	" Interest from Irving Savings Institution		4 18
		$625 97	$625 97

Wilkins Fund.

1880.			
April 30.	To Balance	$121 20	
1879.			
July 1.	By Interest on U. S. Bonds		30 00
Oct. 1.	" Interest on U. S. Bonds		30 00
Dec. 30.	" Interest on U. S. Bonds		30 00
1880.			
Mar. 22.	" Interest on U. S. Bonds		30 00
April 30.	" Interest from Irving Savings Institution		1 20
		$121 20	$121 20

Rice Fund.

1879.			
May 1.	To Balance	$400 93	
1880.			
Mar. 12.	" Amount paid Theological School Fund	337 04	
" 12.	" Amount paid Board of Publications	337 03	
1879.			
Aug. 30.	" By interest on Indianapolis Mortgages		$40 00
1880.			
Mar. 1.	" Interest on Indianapolis Mortgages		35 00
" 1.	" Wales Fund, for Indianapolis Mortgages		1,000 00
		$1,075 00	$1,075 00

Wales Fund.

1880.			
Mar. 1.	To Indianapolis Mortgages from Rice Fund	$1,000 00	
April 30.	" Amount paid Theological School Fund	301 98	
1879.			
May 1.	By Balance		$964 50
Aug. 30.	" Interest on Indianapolis Mortgages		160 00
1880.			
Mar. 1.	" Interest on Indianapolis Mortgages		140 00
April 30.	" Interest from Irving Savings Institution		37 48
		$1,301 98	$1,301 98

Richards Fund.

1880.			
April 30.	To Amount paid Board of Publications	$40 00	
1879.			
July 1.	By Interest on U. S. Bonds		$10 00
Oct. 1.	" Interest on U. S. Bonds		10 00
Dec. 30.	" Interest on U. S. Bonds		10 00
1880.			
Mar. 22.	" Interest on U. S. Bonds		10 00
		$40 00	$40 00

Lull Fund.

1880.			
April 30.	To Balance	$50 62	
1879.			
May 1.	By Balance		$8 62
July 7.	" By Interest on Bond and Mortgage		21 00
1880.			
Jan. 7.	" Interest on Bond and Mortgage		21 00
		$50 62	$50 62

Building Fund.

1879.			
May 1.	To Balance	$0 06	
1880.			
April 30.	To Balance	7 94	
1879.			
July 1.	By Interest on U. S. Bonds		$2 00
Oct. 1.	" Interest on U. S. Bonds		2 00
Dec. 30.	" Interest on U. S. Bonds		2 00
1880.			
Mar. 22.	" Interest on U. S. Bonds		2 00
		$8 00	$8 00

Jenkins Fund.

1879—July 12.	To Amount paid Theological School Fund	$141 05	
1880—April 30.	" Balance	159 35	
1879—May 1.	By Balance		$156 60
1879—July 7.	" Interest on Bond and Mortgage		70 00
1880—Jan. 7.	" Interest on Bond and Mortgage		70 00
1880—April 30.	" Interest from Irving Savings Institution		3 80
		$300 40	$300 40

Board of Publications.

1879—July 1.	To Cash	$1,012 50	
1879—May 1.	By Balance		$1,000 00
1880—April 30.	" Interest from Irving Savings Institution		12 50
		$1,012 50	$1,012 50

Cash Balances.

1880.		
May 1.	Balance to credit of General Fund	$232 62
" " "	Wilkins Fund	121 20
" " "	Lull Fund	50 62
" " "	Building Fund	7 94
" " "	Jenkins Fund	159 35
	Amount on deposit at the Irving Savings Institution	$571 73

Property of the Convention in the hands of the Treasurer:—	
Wales Fund, Bond, and Mortgage	$5,000 00
Jenkins Fund, " "	2,000 00
Lull Fund, " "	600 00
Wilkins Fund, U. S. 4 per cent. Bonds, par value	3,000 00
Richards Fund " " " "	1,000 00
Building Fund, " " " "	200 00
Cash in Irving Savings Institution	571 73
	$12,371 73

Examined and found Correct,

L. S. BURNHAM,
G. WOOLWORTH COLTON, } *Auditors.*

GENERAL FUND. — It will be seen by reference to the subjoined table, that of the five hundred dollars asked for in 1878, a balance of $55 still remains unpaid. As this sum (being at the rate of $250 per annum) is all that has been called for during the past two years, it is hoped that the balance due will soon be paid. The Treasurer suggests that a similar amount ($500.00), in the same ratio of apportionment, be asked for by the Convention for the ensuing year.

	Amount asked for.	Amount received.
Canada Association	$20 00	$20 00
Illinois "	35 00	20 00
Maine "	30 00	30 00
Maryland "	35 00	
Massachusetts "	165 00	165 00
Minnesota "	5 00	
Missouri "	5 00	5 00
New York "	90 00	90 00
Ohio "	65 00	65 00
Pennsylvania "	25 00	25 00
Phila. Second Society	10 00	10 00
Milwaukee "	5 00	5 00
San Francisco "	5 00	5 00
" "	5 00	5 00
	$500 00	$445 00

RICE FUND. — This fund has been finally closed by the payment to the Theological School Fund of $337.04, and to the Board of Publications, $337.03.

WALES FUND. — The additional sum of $1,000, accrued income of this fund, has been invested on bond and mortgage, making a total investment of five thousand dollars. The surplus, $301.98, has been paid over to the Theological School Fund.

Respectfully submitted,

JOHN L. JEWETT, *Treasurer.*

NEW YORK, May, 1880.

No. 4. — REPORT OF THE EXECUTIVE COMMITTEE.

The Executive Committee has held two meetings since its appointment, one in New York, on June 3, 1879, and one in Portland, on 17th inst.

The subject of the time and place of holding the Convention this year was referred to this Committee, and by it referred to a Sub-Committee, consisting of the President and Secretaries. Early in the present year, the Sub-Committee, through the President and one of the Secretaries, opened a communication with official members of societies in Philadelphia, Chicago, Cincinnati, Providence and Portland, in reference to holding a meeting in some one of those cities, but no invitation was received from any of these societies except that of Portland. The invitation was simply one to hold the meeting of the Convention in the house of worship of that Society.

Although not required to do so the President sent the following Preamble and Resolutions to the members of the Executive Committee, for their action: —

Whereas, the New Church Society in Portland, Maine, has offered its House of Worship to the General Convention in which to hold its Annual Meeting in 1880, on condition that the Ministers and Delegates provide for themselves and that the Executive Committee assume all other necessary expenses, therefore

Resolved, that the offer of the Portland Society be accepted with thanks, on the conditions named;

Resolved, that the "General Convention of the New Jerusalem in the United States of America," meet in the New Church House of Worship in Portland, Maine, on Friday, June 18, 1880, at 10 o'clock A.M.

Affirmative answers were received from all but three of the Committee, and it has been since ascertained that two of these failed to receive the resolutions. Only one negative answer was received. Under this state of things it was thought best to hold the Convention in Portland, on the 18th day of June, and the usual notice was published in the *N. J. Messenger*.

The Committee have considered the proposed change in the Constitution referred to them (see Journal 1879, Minute 136), and they recommend that the section referred to, now numbered 7, be amended as follows: —

Strike out the words "for the membership of isolated receivers," and insert in their place "by an Association, other collective body of the Church, or an individual for membership in this Convention." Insert the words "at once," after "shall."

They also recommend the following amendments:

In section 2 strike out the words "isolated receivers" and substitute therefor the words "members by election." Section 6 to be amended so as to read as follows:—

"Ministers and other individuals who acknowledge the three essentials of the Church as declared in the Preamble to this Constitution, and who are so situated that they cannot be members of or conveniently act with, an Association, Society, or other collective body belonging to the Convention, may, upon giving their assent to its Constitution, be elected members by vote of the Convention."

No. 5. — Report of the Board of Publications.

The present organization and membership of the Board is as follows:

Term expires 1880. — R. M. Pulsifer, of Massachusetts; H. W. Guernsey, of New York; C. H. Meday, of Michigan; Charles T. Root, of New Jersey.

Term expires 1881. — D. L. Webster, of Massachusetts; Rev. J. R. Hibbard, of Illinois; G. Woolworth Colton, of New York; C. E. Prentiss, of Washington, D. C.

Term expires 1882. — Rev. W. B. Hayden, of Maine; Nathan Hobart, of New York; Mordaunt Bodine, of New York; C. H. Allen, of Ohio.

Chairman. — David L. Webster, of Boston, Mass.

Secretary. — R. M. Pulsifer, of Boston, Mass.

Treasurer. — Mordaunt Bodine, of New York.

Standing Committee. — Messrs. Hobart, Colton, Pulsifer, Bodine, and Guernsey.

Auditing Committee. — N. Hobart and C. T. Root.

The financial results of the work of the Board for the past year are fully set forth below. It will be seen that the *Messenger* has done better than last year, the changes in the printing arrangements mentioned in our last report having been found to work well; but with a diminished aggregate of sales and some losses by bad debts, our merchandise account does not make as good a showing as in the statement of the previous year.

The sum received during the year from subscriptions and donations has been only $390.31; and from this sum $337.03 was donated from accrued interest on the Rice Fund, by vote of the Convention. Our total assets, therefore, add up less than they did a year ago.

With small annual receipts it seems prudent to be cautious in undertaking new publications. Our income from invested funds has been $410.44. Until further bequests or donations place us in a more independent position, it would seem as if, when new books are called for, their cost should be defrayed by special subscriptions for that purpose. Due regard to the stability of our work makes it clear that we should seek to add to our active capital, which now only amounts to about $8,000, as that entire amount may be needed in carrying forward our present plans. In time, bequests may be looked for that will enable us to largely increase the scope of our operations. Pending a decision as to obtaining a separate act of incorporation, we reprint from the report of 1878 the following form for bequests, given by the advice of counsel to one who wished to incorporate in his will a clause giving money "for spreading the doctrines of the Church:"

"I give and bequeath to the General Convention of the New Jerusalem, in the United States of America, a corporation created by the State of Illinois, the sum of ——— dollars, to be used for the publication and distribution of books and periodicals enunciating the doctrines taught by Emanuel Swedenborg."

It is important to bear in mind that when it is proposed to devise real estate for Church purposes, the better way is to leave it to some person or persons as trustees, with power to sell the property and pay over the proceeds to the Convention, rather than directly to the Convention itself. The reason for this course is that under the laws of many States a corporation organized in another State is prohibited from owning real estate therein, so that such a bequest would be void and of no avail. The New Church Tract Society recently failed to receive a large bequest that could have been collected if there had been a slight change in the language of the will. Real estate in Illinois can be held by the Convention, because it was incorporated there, and this Board would have the same advantage in New York if it should be organized under the laws of this State.

The question of reducing the price of the *Messenger* has been considered, but it does not yet seem safe or prudent to adopt this course.

If it were believed that a lower price would materially increase the circulation of the paper, the plan would be adopted without delay. Or if we had the capital now that we hope to have at some future day, it might be thought best to deliberately sink the amount of money that would be required to maintain the paper for a term of years at a price that would show a large annual loss. This plan is adopted in the case of secular papers, sometimes leading to the outlay on such papers of hundreds of thousands of dollars before they become self-sustaining. All our friends who desire to see a larger subscription list, should bear in mind that any subscriber can have additional copies at half price, $1.50 and the postage, and should seek to enlarge the circulation of our paper by sending it, and urging others to send it to those who would be likely to value it and possibly become subscribers; more could be accomplished, it is believed, in this than in any other way. If any of our friends know of cases where the present price of the paper is a barrier to its being taken now, and where it would be taken at a lower price, we will be glad to be notified, as it is probable that arrangements could always be made by which the end in view could be accomplished.

It should be understood that while the *Messenger* shows a net profit of $532.11, if one-half of Mr. Swinney's salary of $1,600 had been charged to this account, as in former years, the account would have shown a net loss of $267.89. As has been before mentioned, the whole of this salary of $1,600 is charged to merchandise account, to show what the result would be if the book-room were carried on entirely distinct from the *Messenger*.

Mr. Swinney, it is well known, now gives much time to the publishing department of the *Messenger*, which service would have to be paid for from the *Messenger* account if the publishing office of the paper were removed to Cincinnati, Boston, or elsewhere.

It is a pleasure to be able to add that we continue to hear expressions of satisfaction with Mr. Mann's efforts as editor of the paper.

The annual accounts show the following results for the past year:

Fifty Thousand Dollar Fund.

Collected prior to April 1, 1879		$35,950 28
" during the year ending April 1, 1880		390 31
Total receipts		$36,340 59
Funds in Treasurer's hands, April 1, 1879,		$8,804 34
Subscriptions received the past year	$390 31	
Income from invested funds for the year	410 44	800 75
Total		$9,605 09
Transferred to Manager during the year		1,550 00
Funds in Treasurer's hands April 1, 1880		$8,055 09

Merchandise Statement.

DR.

To Merchandise inventoried April 1, 1879	$4,685 85	
" " purchased to April 1, 1880	4,956 03	
" Expenses	2,664 46	
		$12,306 34

CR.

By Merchandise Sales for the year	$6,501 71	
" " on hand as per Inventory	4,556 67	
" Net loss for the year	1,247 96	
		$12,306 34

"Messenger" Statement.

DR.

To Cost of Paper	$1,222 03	
" Printing and Publication Expenses	3,735 93	
" Editorial Expenses	1,772 76	
" Net Gain	532 11	
		$7,262 83

CR.

By Receipts for Subscriptions	$7,196 53	
" " " Advertisements	66 30	
		$7,262 83
Subscriptions, April 1, 1880	2,601	
Free List	211	
Exchanges	72	
Surplus	116	
Copies printed weekly		3,000

Assets and Liabilities, April 1, 1880.

ASSETS.

Plates, Types, Fixtures, etc.	$3,000 00	
Merchandise	4,556 67	
Debts considered good	1,086 96	
Cash in Manager's hands	79 26	
Assets in charge of Manager		$8,722 89

Indianapolis Bond and Mortgage	$2,500 00	
Deposit in Merchants' Clerks' Savings Bank	1,066 40	
" " Irving " "	1,130 45	
" " Broadway " "	1,117 09	
" " Greenwich " "	1,020 00	
" " East River " "	618 46	
" " Broadway National Bank	602 69	
Assets in charge of Treasurer		$8,055 09
Total amount of property		$16,777 98

LIABILITIES: none.

Summary of Income and Expenditures.

EXPENDITURES.

General Expenses, Printing Reports, etc.	$333 20	
Cost of Plates, Types, etc., during the year	511 44	
Loss on Merchandise	1,247 96	
Amount charged off to Bad Debt Account	604 63	
		$2,697 23

INCOME.

Subscriptions and Donations	$390 31	
Income from Investments	410 44	
Profit on *Messenger*	532 11	
Received on old Bad Debt Account	167 48	
		$1,500 34
Net loss for the year.		$1,196 89
Net Assets April 1, 1879	$17,974 87	
" " April 1, 1880	16,777 98	
Difference (which agrees with above summary)		$1,196 89

Examined and found correct.

N. HOBART, C. T. ROOT, } *Auditing Committee.*

Included in the above $8,000 is the Reynolds Fund of $600, of which the income only can be expended; also the so-called "Latin Fund" of $703.04, received November 18, 1874, as the proceeds of certain policies of fire insurance on Latin books burned in Boston. It seems proper to merge this insurance money into our cash capital, although we have up to this time continued to call it the "Latin Fund," for it is not considered as held in trust for printing works in Latin, or for any other special purpose.

From these explanations it will be seen that our working capital is small for contingencies that may arise, and that for all new enterprises we should seek special subscriptions.

The Rotch Trustees have placed in the hands of the Board the plates of

another volume of their series, the "Four Doctrines." This has been printed and published in the same style in which the previous volumes have been issued, and each of the separate treatises has also been printed in cheaper form for the use of doctrinal classes.

An edition of 500 copies of the "Compendium" has been sold to the Am. Swed. Printing and Publishing Society, for gratuitous distribution to libraries, etc., in connection with their own standard set of writings.

One thousand copies of the Rotch Ed. of "The True Christian Religion" have been printed by the Trustees in charge of the distribution of books for Mr. Iungerich, during the year April 1, 1879 to April 1, 1880.

The board has been greatly disappointed at the demand, up to the present time, for the Book of Rites and Sacraments. A sample copy has been placed in the hands of every minister of the Convention, with the hope and expectation that before this a majority of the societies who had adopted the Book of Worship, would have ordered supplies of this valuable work. It should be in every pew with the Book of Worship, and we are confident that every society giving the matter due consideration will decide to adopt and make use of the Book. Since it was published in June last, several persons have suggested that it might be better to have the pages of the Book of Rites and Sacraments hereafter bound up with the Book of Worship; but the great weight of testimony that we have heard, both voluntary and in response to inquiries, is in favor of having the books separate, as at present, for the following reasons:

1st. The Book of Worship has been adopted very generally all over the country, and there are few societies not already fully supplied with it. These books cannot, even if it were desirable to do so, be collected and rebound except at very great expense, and, without doing this universally, to now add the new material would destroy the degree of uniformity already attained, to secure which was a dominant motive with those most active in the preparation of the book. In other words, to have books distributed in our churches, some with and others without the new material, would lead to great confusion.

2d. The Book of Worship, unfortunately, contains two sets of pagings. This was rendered necessary by the requirements of the "Psalter edition," which demanded nearly 100 pages more than the others in the first quarter of the book, and, rather than have the remaining three quarters paged differently, as well as to save the cost of duplicating so large a part of the plates, the plan of two sets of paging was reluctantly adopted. If the material now issued as the Book of Rites and Sacraments had been ready when the Book of Worship was published, so that it could have been put in its proper and natural place, it would have been incorporated into the first part of the book; but to add it now would require the reconstruction of parts of the Book of Worship, or its bodily insertion as an independent compilation, with its separate title, preface, table of contents, and paging, whether preceding the chants or following the hymns, thus making *three* sets of pagings in the book.

3d. Notwithstanding the labor spent upon these services, and their general acceptance, there are points of difference or preference amongst our ministers that may develop so as to make additions, or extensions, or

changes desirable. That this is a possible contingency is shown by the fact that some of our ministers have expressed a wish for interleaved copies so that they might add to or modify certain forms. If real improvements or extension in these services should be called for by and by, they can be far more easily made in a small and cheap book than in a large and comparatively costly one.

4th. The "Rites and Sacraments," if bound with the Book of Worship, loses its individuality, and will not be so often consulted as if it were a separate volume of convenient and attractive form. This would be especially the case in regard to the use of the portions giving "Verses to be read or repeated at the table before meals" and "Prayers at the table."

5th. It is a very rare thing that, excepting Baptism and Confirmation, any of these rites and sacraments are performed at the regular services; and when they are used it would be, for most persons, much pleasanter to change from one book to the other, for that occasion, than always to have to handle the heavier, more clumsy and less durable proposed combined book.

In view of these and other points, the Board of Publications have not deemed it wise to adopt the change proposed. Such addition, with others, may be advisable at a future time, but to do so now seems premature and unwise. They are, however, very desirous that the new "Book of Rites and Sacraments" be brought into general use, believing that its merits warrant special efforts for its introduction into all our societies, and into every New-Church home circle. Copies of it should be placed in every pew where the Book of Worship is used, and also in every family connected with our congregations; and, to further this end, the very low price of twenty-five cents has been placed upon it when purchased in quantity. The book has already been introduced by the New York and Brooklyn Societies; the former purchasing a liberal supply of copies to be distributed in the pews, in addition to those bought for that purpose by pew-holders.

One other difficulty in making the change may be noted. We carry in stock each of the three editions, "Boston," "New York" and "Psalter," in four styles of binding, making twelve distinct books, which we must continue to keep, in order to supply orders for additional copies that may be received from societies that now use the book. To add to these twelve other books with the additional pages, making twenty-four books in all, would be nearly impracticable. Again, if we added the one hundred pages to the Book of Worship, we should have to add twenty-five cents to the present price, which, for the cloth and leather bindings is $1.25 and $1.50, respectively, thus making the price $1.50 and $1.75, the same that we now ask for the two, the Book of Worship and the Book of Rites and Sacraments, in their present separate form.

After giving much thought to the subject, it has been decided to make the price of the Book of Worship, in cloth and leather bindings, $1.50 and $1.75, and to send the Book of Rites and Sacraments with the Book of Worship in all cases. In morocco bindings the price will be the same as heretofore, the little book being also sent, but without extra charge. This course will lead to a gradual introduction of the Book of Rites and Sacraments; but in addition to this, the Board desires to urge the ministers and

others interested to bring the matter before every society that has adopted the Book of Worship, in the hope that this valuable book will come into early general use.

It is admirably adapted for use as a summary of doctrinal teaching, as has recently been explained in the *Messenger*, and if freely distributed in our churches it will be certain to attract the attention of visitors and be a means of valuable instruction to them.

Year before last we decided to class as "Mission Stock" a large number of volumes of the *Messenger*, *N. J. Magazine*, and old Liturgies, which had the previous year been valued on our inventory at $1,401.81, and which had before represented a much larger sum. Of this stock we still have remaining some copies of the Liturgies, and of the Consecutive Service, bound separately, which we shall be glad to give to any one who can make them useful. We also have copies of both of these in sheets, unbound, and some persons having friends in distant localities may be glad to pay for the binding and the freight or express charges on shipments to such points, for the sake of the good the books will do after reaching their destination.

Last year we made a further deduction from our inventory of $814.02, which sum represented the reduced valuation placed the previous year on the portion of our stock reported by the manager as unsalable. Some of these books and pamphlets are in Latin, and a few copies are in German and Italian. Very low prices have been fixed on this stock, and a portion of it has been sold. So much still remains, however, that it has now been decided to print a full catalogue in which will be noted the old prices for the books, and the rates at which they are now offered. These catalogues will be sent on application, and it is hoped that Mr. Swinney will, at the low prices named, receive many orders for them, and be able to dispose of this entire stock.

DAVID L. WEBSTER, *Chairman.*

REPORT SUPPLEMENTARY TO THE REPORT OF THE BOARD OF PUBLICATIONS.

AT a meeting of the Board of Publications, held in New York on Wednesday, June 16th, Messrs. H. W. Guernsey, of New York; James M. Hill, of Illinois; Richard A. Lewis, of Pennsylvania and R. M. Pulsifer, of Massachusetts, were elected members of the Board subject to confirmation by the Convention. The members-elect are to take the places of Messrs. Pulsifer, of Massachusetts; Guernsey, of New York; Sweeney, of New York; Meday, of Michigan, and Root, of New Jersey, whose terms expire this year.

R. M. PULSIFER, *Secretary.*

No. 6. — Report of the Board of Trustees of the Theological School Fund.

Abstract of the Treasurer's Account.

1879.			*Credit Payments.*		
June. *Balance on hand,*		$1176 33	Paid for support of School, viz:		
Received from income of			To Prof. Merrill, of Andover, for Instruction,	$80 00	
Jenkins Fund,	$201 05		For use of School Room and		
From Rice Fund,	537 04		Expenses,	102 20	
" Carey "	37 60		" Books purchased,	31 50	
" Wales "	301 98		" Board of a Student,	150 50	
		$1077 67	" Salaries,	2150 00	$2514 20
Received from Private Subscriptions,	$1088 83		" Expenses on Taxes on Chicago land,		909 36
From Boston Society,	149 77				
" New York "	100 00				
		$1338 60	Balance to new account,		169 04
		$3592 60			$3592 60

The agreement as reported to the Convention in 1878, and repeated in the report of 1879, with regard to the mortgage of 25 acres of land in Chicago held by the trustees, has within the last month been consummated.

All right to ten acres of this property has been yielded to the parties claiming the whole on what is believed to be a forged deed. Last spring the trustees were offered for their interest in the remaining fifteen acres, subject to all unpaid taxes and park assessments, the sum of $3000; but being advised by persons of good judgment not to sell at that price, they proceeded to foreclose the mortgage. The property was sold at auction the 29th ult., and purchased in the interest of the trustees.

The treasurer has already paid for expenses in regard to this property, the sum of $35.25
and for back taxes and assessments $874.11
making as stated in the foregoing account $909.36

There still remains to be paid for taxes and park assessments about $725, and for expenses of foreclosure, including advertising and attorney's fees $150 making an outlay when all paid of $1784.36

The attorney of the trustees in a letter received yesterday by the treasurer, says, "the property is fairly worth from $400 to $500 per acre, and perhaps, could be sold at that price now." If it should be sold at the former price, $400, there would be realized from it more than $4000, above all outlay.

The certificate of deposit for twelve thousand dollars in the Savings Department of the Marine Co., still remains, as stated in the report for 1879, in the hands of the attorneys of the trustees in Chicago.

The suit of Mr. Bayne, the receiver of that company, against all stockholders on account of saving depositors, is not yet decided. The claim is not regarded as one of much value.

It is estimated that $3000 will be required for the support of the school the ensuing year, in addition to the sum necessary to complete the payment for expenses and taxes, still unpaid on the Chicago land, amounting to about $875.

There has been received from the income of funds belonging to the Convention, for the support of the school the past year, the sum of $1077.67, and there is a balance now on hand of $169.04. Should the income from these several funds equal that received last year, and be appropriated to the use of the school for the present year, there will still be more than $2500 deficiency, which must be raised by private subscription and collections from societies, which is nearly twice as much as the sum contributed from such sources the last twelve months.

Respectfully submitted.

D. L. WEBSTER, *Treasurer.*

No. 7. — The Rice Legacy.

On account of the illness of Mr. Sampson Reed, Trustee of the Rice Legacy, he is unable to avail himself of the privilege accorded to him by vote of the Convention, to print his report in the Journal.

No. 8. — Report of the Trustees of the Rotch Legacy.

Receipts.

1879.			
May 1.	Cash on hand at date of last Report	$1,012 11	
	Dividends, — Phil., Wilm. & Balt. R.R.	144 00	
	" National Bank of Redemption	240 00	
	Principal of Mortgage Note of Portland Society—a part—	2,800 00	
	Interest on Mortgage Note of Portland Society	644 00	
			$4,840 11

Payments.

1879.			
May 1.	S. H. Worcester for translation	$350 00	
	J. Wilson & Son, plates of the "Four Doctrines"	369 25	
	Legal and other expenses and Insurance	475 22	
	Purchase for Investment of $3,000 Bonds of Eastern R.R.	2,782 50	
	Accrued Interest on said Bonds	35 26	
1880.			
May 1.	Balance on hand	827 88	
			$4,840 11

Statement of Trust Fund.

40 Shares National Bank of Redemption, at 132	$5,280 00	
36 " Phil., Wilm. & Baltimore R.R., at 70	2,520 00	
10 " Eastern R.R., at 34	340 00	
3,000 Bonds " " cost	2,782 50	
Mortgage Note of Portland Society	7,200 00	
Cash on hand	827 88	
		$18,950 38

In addition to the above property, the trustees hold stereotype plates of "Apocalypse Revealed," "True Christian Religion," "Divine Providence," and "Four Doctrines," which cost about $4,900, exclusive of the cost of translations; also 291 copies of "Selections from Swedenborg," printed in raised type, for the use of the blind, which cost about $1,200; and 19 sets Photo-lithographed manuscript of Swedenborg, value indefinite.

In consequence of the increasing age and infirmity of some of the members of the Board of Trustees, unanimous application was made to the Probate Court for the appointment of Mr. F. A. Dewson, of Boston, Mass., as an additional trustee, which appointment was accordingly made.

The "Four Doctrines" have been published during the year by the Board of Publication of the General Convention, from plates prepared by us, as mentioned in our last report, and no further work is now in progress.

SAMPSON REED,
THEOPHILUS PARSONS,
PELEG W. CHANDLER,
FRANCIS A. DEWSON,
Trustees.

No. 9. — REPORT OF THE COMMITTEE ON ECCLESIASTICAL AFFAIRS.

The Committee on Ecclesiastical Affairs presents the following Report.

In the matter of hereafter designating the Church, "The True Christian Church, signified by the New Jerusalem," referred to this Committee (Journal 1879, Minute 128), the Committee would report as follows: That "The True Christian Church" seems rather a description than a name, and does not appear to characterize the Church so definitely nor so fully as the name "The New Jerusalem Church," or some modification of it, which is still more frequently used by Swedenborg, and is based upon the Scriptural description of the Church.

Upon the communication of the Missouri Association recommending certain changes in the Constitution concerning ordaining powers, also referred to this Committee (Journal 1879, Minute 135), it would report "That in the opinion of this Committee it is inexpedient to make any change in the Constitution and usages of the Convention with regard to the office of Ordaining Ministers, but that it is incumbent on the Convention to provide for the performance of the duties of that office in remote districts, whenever any exigency shall require it."

The Committee having received communications from the Rev. John S. Saul, of Strathroy, Canada, and the Rev. S. H. Spencer, of Harvard, Nebraska, requesting that their names be dropped from the Convention's Roll of Ministers, because of their present engagement in secular pursuits, it is recommended to the Convention that their request be granted.

W. H. MAYHEW,
Secretary pro tem.

No. 10. — Report of the Board of Missions.

FINANCIAL STATEMENT.

Receipts.

1879.		Dr.		
May 14.	On hand		$312 28	
1880.				
June 1.	Subscriptions from all sources		1,556 05	
				$1,868 33

Expenditures.

Paid Rev. A. O. Brickman, Georgia		$400 00	
" J. A. Lamb, Connecticut		50 00	
" J. J. Lehnen, Iowa		100 00	
" J. P. Smith, Tenn.		400 00	
" Adams Peabody, Missouri and Kansas		150 00	
" Jabez Fox, Virginia		13 81	
" W. H. Hinkley, Stationery		2 00	
" S. F. Dike, Georgia		6 65	
Paid Michigan Association		100 00	
" Rev. O. L. Barler, Illinois		100 00	
" " Joseph Pettee, Stationery		2 00	
" Prof. Scocia		150 00	
" Rev. A. Boyesen		150 00	
June 1, 1880. On hand		243 87	
			$1,868 33

In regard to the missionary work done in the several districts into which the Board has divided the country, arrangements have been made with the Superintendents to embody the important facts in their reports. Reports have been received from Rev. Adams Peabody, of the Missouri district, Rev. Wm. H. Benade, of the Pennsylvania district, and Rev. Mr. Dike, of the two districts of Georgia and Tennessee.

Accounts of the missionary service in the district embracing Massachusetts and the neighboring States, in that of Ohio and neighboring States, and in the Maine and New York Associations are embodied severally in the reports of the Massachusetts, Ohio, Maine, and New York Associations.

Altogether, the missionary work under the direction of the Executive Committee of the Board of Missions is in a very satisfactory condition. Never was it more so. The work is better organized than ever before. A larger amount of money than usual has been subscribed and paid into the treasury the past year, and more actual missionary work has been done. It seems specially desirable that the work be efficiently continued, and that as much money as possible be raised the coming year, for the support of the missionaries. It appears to the Board important that our present plan of operations should be adhered to. Our success will depend very much upon the hearty co-operation of all parts of the church in our work, and especially in a recognition of the present order by the ministers and missionaries as well as by the members at large.

No missionary work has been performed the past year in the provinces of New Brunswick or Nova Scotia. There is no one, at present, ready to be employed in that district. The Convention, however, may be glad to learn

that there is a promising young man now in the Theological School, who, before receiving the doctrines of the New Church, was a Wesleyan Methodist clergyman, and who, after completing his course of education, contemplates returning to his native province of Nova Scotia, and devoting his life to the dissemination of the new doctrines in that province.

There is in the Messenger for April 14th, of this year, a letter from Mr. E. H. Brotherton to Rev. F. Sewall, which, doubtless, the members have read. This letter refers to the work in which Prof. Scocia is engaged, an speaks in very strong terms of the devotion of himself and his wife to the interests of the church, and of their useful and successful labors. That letter is dated February 3d, of this year, and since it was written, the contribution of $150, ordered by the Convention last year, has doubtless been received, as it was forwarded by the Treasurer of the Board, February 18th.

In accordance with the direction of the Convention last year, a subscription paper has been prepared, and is now ready, on the Secretaries' table, for subscriptions. JOSEPH PETTEE, *Chairman.*

Condensed Statement of Missionary Work.

THE Rev. S. F. Dike, D.D., Superintendent of the Southern District, writes as follows: "It will be remembered that the Convention, at its session in New York, adopted a Resolution directing the Board of Missions to endeavor to conduct the missionary work, in parts of the country without the limits of the several associations, as far as possible in the direction of building up societies of the church, or forming circuits, which might soon become self-supporting. In accordance with this general direction, the Board appointed two missionaries for the Southern States. These missionaries were expected to labor, in different places in the South, as large a proportion of the year as their other engagements would permit. The Rev. A. O. Brickman was appointed to the Georgia district, and Rev. J. P. Smith to the Tennessee. Mr. Brickman has labored indefatigably, and with marked success, in the States of Georgia and Alabama; and Mr. Smith mostly in Eastern Tennessee. The Executive Committee of the Board, who have had the work of these missionaries chiefly in charge, regard their services as specially useful to the church in their respective charges. The Society in Savannah has been enlarged and strengthened by the ministry of Mr. Brickman, and many places in Georgia and Alabama have been visited, and the doctrines of the New Church announced to large congregations, where the church has not before been made known. Mr. Smith has been doing a different work from Mr. Brickman, but perhaps no less useful. He has established a circuit which he traverses every month. In one of the places he visits monthly, Crossville, Tenn., a society was formed in May last, with thirteen members. This society contemplates building a house of worship, during the coming year."

Besides the above, Mr. Brickman has carried on missionary labors, the past year, at the following places, Albany and Brooklyn, N. Y., Paterson, N. J., St. Louis, Mo., Alleghany City, Johnstown, Philadelphia, Bethlehem, and Allentown, Pa., and in the State of Vermont.

The Rev. Jabez Fox reports that he has visited several points in Virginia,

including Lovingston, Nelson County, Valley Farm, Liberty Hall, Norwood, and Warminster, spending eleven days, and preaching once each, at the last-named places. He also visited Mr. H. H. Hilt, in Fauquier County, and the Hon. Frederic Stone, of Port Tobacco, Md.

The Rev. Adams Peabody reports that he has delivered ninety-seven discourses in the Missouri Association, to audiences numbering from five to two hundred. He has baptized two adults and four children, and confirmed three adults. Rev. W. W. Goodner continues to carry on missionary work in Pawnee County, Kan., where he resides. The Rev. Gustave Reiche is laboring at Booneville. The Rev. Jacob Kimm, pastor of the Wellsville society, beside his pastoral work, has preached forty times in the missionary field. Rev. Richard De Charms is at work in Livermore, Larimer County, Cal., where a society, numbering thirteen persons, has been formed.

The Rev. J. E. Bowers has labored in Pennsylvania for seven months, having preached and lectured seventy-three times, administered the Sacrament of baptism twenty-seven times, and the Holy Supper five.*

For accounts of missionary work done in the other Associations, see their reports.

No. 11. — Report of the Board of Managers of the Theological School.

The use of a school for the instruction and preparation of young men for the ministry is certainly one of the most important, if not *the most important* use which the Convention performs for the Church at large in this country. It is a use whose benefits do not end to-day or to-morrow, or in the near future even, but reach far into the coming states and conditions of the Church.

It is not doubted that the Convention is disposed to look at this matter in this light, and is willing to do all that lies in its power to establish, organize, and perfect its school. To this end, the Convention should give to the school its sympathies in large measures, and endow it with the pecuniary means necessary to its success. It is now fourteen years since the beginning of its existence; still, it is yet in its very infancy. It is almost absolutely without funds.

The Board urges upon the Convention the necessity of taking steps at once to provide a liberal endowment for the School. It is very desirable that measures be taken at the present session, which shall result in the accomplishment of this important end.

The Board also unanimously recommend that it be directed by the Convention, to procure an act of incorporation in the State of Massachusetts. It also seems well that the School should be permanently located in some place. It may be in a large city or in some country town. There are advantages peculiar to each of these different localities. The quiet of the country is very desirable, and conduces to study. The large city affords opportunities of meeting men and coming into contact with the various phases of human society and human life. It gives access to large libraries and the cheap use of books, and affords many literary advantages. There

* The Report of Rev. J. J. Lehnen has been received since the meeting of the Convention.

is a growing tendency among the American people towards the cities and to establish institutions of education there. Perhaps after due consideration the city will be preferred to the country town, and on the whole, the city of Boston is the most convenient and most suitable place for the location of our school. Other cities or towns may offer greater inducements, and if so the most suitable place should be taken as the permanent location for the school, as soon as possible.

The School also needs to perfect its organization. Indeed, it can scarcely be said to have had much organization hitherto. The students have most of them remained in connection with the School so short a period of time that no thorough and well-arranged course of studies could be marked out and pursued by them. Consequently no such course has yet been carried into effect, except in rare individual cases. A three-years' course should be arranged and adopted. Students should be expected to remain that period of time in connection with the School; and then diplomas and certificates to that effect should be issued to those who have completed the course.

It is of great importance that the whole Church take a deep interest in the School and its work. It is quite possible that the School itself can do something to increase this interest in its work and usefulness.

So great is the amount of truth in every direction, natural as well as spiritual, scientific as well as religious, that we are all students. The ministers of the Church are, or should be, most earnest students. Their time and powers of mind are to be given to the daily work of preparing to meet the states and adapting the truth to the states of the people with whom they come into contact, whether within the limits of their own parishes or without them. No man can do well the work of a minister at this day, and in the present state of the world, without a large amount of study, reading, and preparation for this work.

Now, may not some plan be devised by which the Theological School may extend its benefits to the ministry? May not its teachers meet occasionally the ministers, once a month, or once in three months, or other appointed times, especially the younger ministers of the Church, and aid them in some regular course of studies, and thus in their better preparation for the work of life. This may also serve to interest the ministers more fully in the School and its work, and thus the whole Church. This closer mutual intercourse between the ministers of the Church and the School, will also give them the opportunity of lending their advice and suggestions for the improvement of the School.

Perhaps it ought to be added that the above suggestion is made with the hope of inducing discussion, and leading the Church to consider whether the School may not confer wider benefits on the ministry of the Church and so on the whole Church. At any rate, if the School can do nothing for the ministry, the ministers can do much for the School, by giving an increasing sympathy and interest to its work and more complete organization.

The School is commended to the earnest and thoughtful consideration of the Convention. Shall we have the School? Shall we have it endowed? Shall we have it more perfectly organized? Shall it do a better work for the Church? — confer wider benefits? These are questions for the Convention to answer.

Let this eminent use of the Church have the full sympathy and wise consideration which it demands.

It is believed by those most intimately acquainted, that the School has never been in a more healthy and promising condition, and never done a more effective work for the students, or prosecuted a more thorough course of studies than in the past year. It is in the power of the Convention to go on and complete the work so well begun, by taking some or all the suggestions, made above, into due consideration, and putting them into immediate action.

The Board nominates the following persons to fill the vacancies which occur the present year: Rev. J. C. Ager, Rev. Frank Sewall, Rev. James Reed; and in the place of Mr. Sampson Reed, who declines a re-election on account of age and increasing infirmities, Mr. Francis Phelps.

For the Board of Managers,
S. F. Dike.

Report of the Principal.

To Rev. S. F. Dike,
President of the Theological School:

In the conduct of the Theological School its instructors have kept steadily in view the use of preparing ministers to lead in a knowledge of the Lord, and in a life according to the commandments. We know that the church has been separated from her Lord through mis-instruction concerning Him and His teachings by rulers in the church who were not willing to know Him truly, and to live as His disciples in modest service to men. And we know that the church can be prepared to receive Him again only by true instruction concerning Him, by those who do love to know Him as He is, and to be saved by Him from their self-love and held in the love of doing good.

That the spirit of the Lord is present, preparing the minds of men to acknowledge and receive Him anew, is everywhere evident. Not only are the doctrines of personal rule and of faith without works, with all the lesser doctrines that depend upon these, growing daily more absurd in the brightening light; not only are the agnostics and materialists contributing negatively to the desired result, by showing that without the Lord the greatest benefit that could befall mankind would be to sweep them from the face of the earth; but in a positive way there is a stirring of the hearts of men to find their Lord again. The letter of the Word is read and studied and explored as never has been done before; preachers are bringing to light again the life of mutual love and service which was characteristic of the teachings of the Lord and His disciples; scholars are telling over and over, with ever new illustrations and insight, the human life of our Lord. All these things are from the influence of Him who has come to the church, who is calling, as it were, behind her, but the church has not as yet turned to see the voice that speaks. But when we add to these things a knowledge of the Divinity of the Lord's Human, of the process by which it was made Divine, of the particulars of His inner life as contained in the spiritual sense of the Scriptures, of his living presence with us now in a life accord-

ing to His commandments, with other things which He has revealed for the very purpose, the hearts of men will turn again to Him, the very form of Him whose presence is brightening all the air will come clearly into view, and there will break upon the church the life and the joy of a new spiritual day.

To aid in this work, and to prepare laborers to be helpful in it, I think I can truly say is the purpose, direct or indirect, of every exercise of our School.

The School has had a session of eight months, from October 1, to June 1, interrupted twice for a few days' rest. In every department I think that substantial and profitable work has been done, amounting to by far the most comprehensive year's teaching the School has ever had. Four students — Messrs. Bowen, Werren, Schack and David — have been in attendance, and have worked with a degree of earnestness, intelligence and diligence which ought to insure valuable results. Mr. Bowen has been preaching constantly, at Abington, and since April 1, at Boston Highlands, and has been unable to attend regularly since the middle of the winter. Mr. David entered the School the 24th of December. The others have been present through the whole term, and have attended almost every exercise. Mr. Werren is now preaching at Abington.

In the department of Theology the students have read carefully with me the whole of the "Apocalypse Revealed," comparing very many passages with the corresponding explanations in the "Apocalypse Explained;" also the "Last Judgment" and the "Continuation of the Last Judgment," to which have been added translations from the instructive posthumous treatise on the same subject, published in Part VII. of the Diary. We have also discussed by question and answer the subjects treated in the "New Jerusalem and its Heavenly Doctrines." Lessons in Correspondences have been given through the greater part of the year, covering the minerals and the plants of the Bible, and some of the sacrifices. For these exercises the students have spent three forenoons of every week in Newtonville.

Prof. Paine has given thorough instruction in Hebrew, also in the elements which the Mosaic writings derived from the languages, customs, geography and representatives of Egypt. With one student he has made careful studies of Syriac, which is the nearest approach we have to the language used daily by the Lord and His disciples, and which throws much light upon the shades of meaning in the language of the New Testament. These lessons have been given two days in every week, in the vestry of the Boston Church, where also Dr. Dike and Mr. Westall have given their instruction.

Dr. Dike has met the students four days in the first week of every month, for the study of Church History. He has laid out courses of reading; and on the occasions of his visits has gone over the ground, pointing out the important lessons contained in the History. His subject this year has been the preparation of the world for the first coming of the Lord, including also the story of the Lord's life. The history of national life and character, and of the eras of human progress, presents an entirely new aspect, becomes, indeed, a new study, when thus viewed in its relation to the knowledge and reception of the Lord.

In the department of Biblical Geography, Mr. Westall has given instruction once a week since early in December, and has led the students through parts of Egypt and a considerable portion of the Holy Land, illustrating the journey by maps, photographs, and other materials. Besides these instructive exercises, the class and the teachers have had four lectures from Dr. Selah Merrill, of the American Palestine Exploration Expedition, upon the country east of the Jordan; illustrated by his extensive collection of plants, animals, minerals, and photographs, mostly brought from that interesting, but hitherto unknown region.

In these last three departments I think we have reason to be thankful that we have been able to provide for the School instruction so comprehensive and substantial, so well suited to the practical wants of the students in their profession. The demand for good ministers is considerable and increasing. The appreciation of the community for those who can teach spiritual truth rationally, and can lead judiciously in good life, is high. If means were organized for the assistance of suitable ministers in building up societies, I think they soon would be rapidly multiplying. This is, however, appropriate work for other bodies of the church. It is for us to furnish to men of suitable qualifications and earnest interest in the work, the training and the instruction needed in pursuing it usefully. Of our success the church must judge; a perfectly fair judgment, however, is hardly possible until the supply of well qualified students is so nearly equal to the demand as to enable us to keep them in the School for the full three years' course. The demand is as yet far in advance of the supply.

JOHN WORCESTER, *Principal.*

No. 12—REPORT OF THE COMMITTEE ON FOREIGN CORRESPONDENCE.

VIENNA.

THE Committee would report having forwarded, at the request of the Secretary of Convention, the Resolution adopted at the last Convention expressing sympathy with the New Church brethren in Vienna, Austria, to the Rev. Hermann Peisker, Pastor of the New Church in Vienna; and having received the reply to the same from the Rev. Mr. Peisker, expressed in terms of deep appreciation. The same reply, containing a statement of the greatly depressed financial condition of the Society in Vienna, your committee published in the *Messenger*, and appealed for immediate contributions in aid of the Rev. Mr. Peisker in his ministry. Some $40 or thereabouts were promptly contributed by various readers and forwarded to Mr. Peisker by the Rev. L. H. Tafel. Your committee also received a lengthy statement from Mr. Jantskowitch, Mr. Peisker's father-in-law, of the legal procedures in the Austrian government, affecting the liberty of the New Church Society. About this time came the intelligence of the discontinuance of Mr. Peisker's ministry to the Society, and since that time the painful news has reached us of his death under distressing circumstances, leaving his family in destitution and want. The brethren in England have already commenced to raise a fund for the relief of Mr. Peisker's family; a contribution to the same object from America would be

a fitting expression of our sympathy with those of our brethren abroad who have to suffer persecutions for the faith they hold.

Italy.

The printed annual Report of the Italian Missions is herewith submitted. Its contents are gratifying, not only as a record of what is done, but in the promise of what will follow now that the great work, the "True Christian Religion," is soon to appear complete in the Italian language.

From this Report it appears that six important works of Swedenborg are now to be had in the Italian language, and are already being widely circulated and read in Italy; that an organization of sixteen believers has been formed in Sicily, and that the publication of a periodical, the *Nuova Epoca*, temporarily suspended, is about to be revived in an improved form. The entire receipts of Signor Scocia from America, during the past year, from the Board of Missions and other sources, amount to $287.00.

Switzerland.

Your Committee has received from Switzerland some valuable and interesting statistics of the actual membership, location and condition of the New Church Societies and reading circles in that country; also of the Herison controversy, which has resulted in the withdrawal of the Herison Society from the Swiss New-Church Union. The whole statement is interesting, and of historical value.

East Prussia.

The Rev. Mr. Schewick, the venerable and devoted missionary in East Prussia, has continued his zealous and self-sacrificing labors in that isolated country with his accustomed activity and perseverance. He visited Frankfort last summer, and officiated for a little circle of believers in Berlin on his journey homeward. His interesting letters to the Committee, describing his labors in East Prussia, were sent translated for publication in the *Messenger*, where we regret not to have seen them ere this in print.

Germany.

The continued regular publication of the *Neu Kirchen Blaetter*, edited by our devoted brother, J. G. Mittnacht, at Frankfort on Main, bringing frequent reports of the activity of the New Church in Germany, renders any information regarding that section of the Church unnecessary in our report.

France.

The Committee has received from M. Edouard Chevrier, of Bourg (Ain) in France, copies of his "History of the New Church," recently published, a very admirable abridgement of the history of the rise of the New Church in the various countries, accompanied by reflections and comments of the author full of wise and practical suggestions.

Regarding the religious condition of France, M. Chevrier writes:—

"I am more and more convinced that we are on the eve, in France, of an important religious movement, which will be one result of the final establishment of the republic. The chiefs of the moderate Republican party, which is at present in power, are beginning to recognize that no political reforms have long duration which do not find their support in corresponding religious reforms. Unfortunately the reaction against the domination of the Catholic clergy has led nearly all the Republicans to take up with irreligion; but this state of mind will not long continue. There will be a return to Christianity, a desire to reconcile it with political liberty; and the use of the reason and the scientific movements, where these are active will lead many minds to the New Church.

Denmark.

The Committee has received letters from the Rev. A. T. Boyesen, Mr. Alfred Hellemann, and Mr. William Winslow, regarding the condition of the church in Copenhagen. The unhappy differences between Mr. Hellemann and the Rev. Mr. Boyesen have led to a division of the Society in Copenhagen into two bodies, of one of which Mr. Alfred Hellemann appears to be the leader. Mr. Hellemann sends us a printed list of books he keeps to loan, and desires our continued friendly recognition, and our contributions to aid in editing and publishing the works of the New Church in the Danish language.

From Rev. Mr. Boyesen we learn of the continuance of the older Society, with reduced membership but with apparently a sincere desire to perform worthily and to the utmost of their ability the work of a regularly organized church. They worship in a neat chapel under the leadership of our esteemed brother Mr. William Winslow, formerly of Chicago; and continue to publish the New-Church Monthly as heretofore. The letter from Mr. Winslow recently received by the Chairman of the Committee is one which it will do all of us good to hear or to read, and I venture therefore, notwithstanding its length, to ask of the Convention an attentive hearing of its entire contents. It will do us good to have our sympathies stirred for our brethren abroad, and still more good if our emotions impel our hands to generous giving to the aid of these worthy brethren who are laboring under such difficulties to spread abroad the holy and heaven-given light of the Lord's New Church.

Mr. Winslow writes, "When I had the pleasure to hear from you, in the latter part of April, last year, I happened to be unwell; and partly on this account, and partly because my time was much occupied, I was obliged to defer answering you from day to day, until I saw it would be impossible to reach you in time for the Convention. Nor was any great harm done, for, having at that time been leader of the New Church Society here, only about five months, I had but little news to relate, which would be of any interest to you, and I was loath to speak of the events which led to Mr. Hellemann's resignation, which occurred in the spring of 1878, previous to my return to Copenhagen.

"Matters, it would almost seem, could not possibly have looked worse than they did, when I was prevailed on to accept the leadership of the Society.

A few faithful remained after the disruption had taked place, six or eight, perhaps (I refer to Copenhagen only, not to the country at large), the remainder of the little band having either withdrawn in disgust from all church connection, or having joined Mr. Hellemann. With these six or eight members, then, I had to commence work — the work of re-building the Society. Everything looked unfavorable to the last degree. I came back to my native country a poor man, and in a delicate state of health, hoping to be able to support my wife and three children by teaching; the few members of the Society were poor people; the Society was financially embarrassed; help had been refused from England on account of 'the disturbed state of the New Church in Denmark.' Besides, I knew that by stepping forth publicly as an advocate of the New-Church doctrines, I would be liable — not, indeed to suffer open persecution, for Denmark is a liberal country, but, owing to prevailing prejudices, to suffer neglect, and to see one resource fail after another. In short, it was all dark about me, and there seemed to be but one thing I could do conscientiously, viz.: to take care of my famiiy and myself, and leave the Society to its fate.

"Nevertheless, a deep sense of my duty as a New Churchman, the kind solicitations of the few faithful New Church friends, including the Rev. Mr. Boyeson, who wrote me from Stockholm, urging the acceptance of the leadership; the encouragement given me by the noble conduct of my dear wife, who, far from displaying any worldly anxiety, told me to think of the Lord, and His holy cause, in the first place; all this soon had the effect to overcome all my doubts, not the least of which was the doubt I felt in regard to my fitness for the position. The call was accepted (December, 1878), and I commenced work as leader and preacher, to which was also added that as editor of the *Danish New-Church Monthly*.

"On looking back after the lapse of a year and a half, I can hardly realize how I ever got through so far. During the first five or six months no salary was paid me; since then I have received of the Society, at an average, as much as thirty crowns, or about seven or eight dollars a month. I know they are doing their utmost to help me along; I knew they would do so, and therefore never spoke to them, from the first start, of any compensation at all; what I did, I did for the sake of the Lord, and in reliance on His fatherly assistance. Nor was my trust put to shame, which you will understand, when I tell you — and I do so with heartfelt thanks to the Lord, and feeling sure I am speaking to a brother — that whenever I was short of funds, and my wife and I did not know what to do, help came unexpectedly to us — now in this, now in that way — came in as it were, by the door, and thus constantly up to the present time. 'Hitherto hath the Lord helped us,' and I have no doubt that He will provide for us mercifully also in coming days. But, as He knows how weak I feel, and what immense strain it is on the nervous system to go on living in this manner, I trust He will grant me to be relieved of at least a portion of my present burden, by inspiring my brethren in the United States and in England with a desire to come speedily to my assistance.

"What I have accomplished thus far? Not much, I fear, somebody will think. Yet, considering the great difficulties everywhere to be met with in the building up of New-Church Societies, it seems to me that the results of

my efforts of the past eighteen months are satisfactory rather than the reverse. Of the members of the old Society about eight, as already remarked, were with me from the beginning, and now we are twenty-five and above; not to mention four or five persons, who have commenced regularly to attend worship on Sundays, but are unknown to us as yet. We are almost as strong to-day as was the old Society at the time of the disruption, and the increase is made up of entirely new elements, except in the cases of two or three who had, to some extent, become interested in the Heavenly Doctrines a short time before Mr. Boyeson's removal to Stockholm in 1877, and had heard him preach a few times.

"Our small stock of Danish New-Church literature has been increased, since last summer, by the translation and publication of 'Swedenborg, the Spiritual Columbus,' by U. S. E., 'The Second Coming of the Lord' (reprint from 'Salem,' our monthly paper), and Giles' 'Atonement.' Among those to whom the first-named of these books was sent, I shall mention one of the oldest and most prominent of our University professors, a distinguished philosopher and author, who read it with so great an interest that he felt induced some time afterwards to deliver a lecture on Swedenborg's life and doctrines to a body of more than three hundred students.

"Speaking of the condition and prospects of the New Church in Denmark, I cannot forbear to mention a few more facts, which may also, perhaps, be of some interest to you. Our Society, which, by the way, some time ago assumed the name of 'The Immanuel Society of the New Jerusalem Church' — has been fortunate enough, at a very fair rent, to obtain the use (on Sundays, from five to seven) of a plain little chapel, situate in the old part of the city.

"May the brief sketch which I have given you of the position in which I find myself at the close of the first eighteen months of missionary labors, in my native town, be the means of calling forth a little more interest abroad for the Danish Mission, and also of causing such sympathy to assume the more joyful shape of actual aid! I need not ask you, dear brother, to do for me what you can. With my best wishes to yourself and all true servants of the Lord, and with the assurance of my sincere sympathy and esteem."

Respectfully submitted,

FRANK SEWALL, *Chairman.*

REPORTS OF ASSOCIATIONS AND SOCIETIES.

Canada Association.

This Association consists of the Berlin, Wellesley, Toronto, Strathroy, and Montreal Societies. Its ordaining minister is the Rev. F. W. Tuerk, of Berlin.

The Berlin Society is in a prosperous condition. Ten adults were added to it by baptism, and eight by confirmation, — eighteen during the year. Four families have moved away to other countries; two to Wellsville, Mo., U.S., and two to Muskoka, Ont., and two members died. The Society consists, at present, of two hundred and twenty-seven communicants. Its pastor, F. W. Tuerk, divided his labors, as heretofore, between the Berlin and Wellesley Societies. The fourth Sabbath was given to work in Wellesley. In November last, he made a mission visit to Buffalo, N. Y., where he preached, baptized three children, confirmed three young persons, and administered the Holy Supper to the German Society there.

The Wellesley Society received an addition of five members by confirmation, but two have moved to the United States of America. This Society consists at present of sixty-four communicants.

The Toronto Society has failed to send its report, I can therefore not state the particulars. Since the first of November, last, when the engagement of the Rev. J. E. Bowers ceased with that Society, it has had no minister. From a letter I received, on the 12th of May last, of the secretary of that Society, I will quote the following. He says, "I am happy to inform you that the Toronto Society has been successful in paying off the debt on the church property, and intend putting it in good repair, painting, etc., and then will make an effort to secure the services of an able minister."

The Strathroy Society reports through its secretary, W. H. Grant, as follows: "Since our last report a year ago, things have remained about the same with this Society as they were at that time. We have had no service during the year, excepting on one Sabbath, in September last, when the Rev. J. E. Bowers was with us and delivered two discourses and administered the Sacrament of the Holy Supper. During this visit he baptized one adult and one child."

The Montreal Society reports: number of baptized members, 6; regular actual attendants (adult), 20; children in the Sunday School, 16; and teachers, 2.

The Board of Missions of this Association was not able to accomplish much this year, owing perhaps mostly to the extra effort it made last year, when about eight hundred dollars were collected and spent for mission work in this Province. This year only about one hundred dollars were spent. The Rev. Mr. Bowers has made three mission visits to different places in Ontario. Besides this, nothing more has been done on the mission field this year.

Enclosed, please find a draft on New York for $20.00, from the Canada Association, for the use of the General Convention.

F. W. TUERK,
President of the Canada Association.

ILLINOIS ASSOCIATION.

SOCIETIES.	NO. MEMBERS.
Canton	32
Peoria	35
Chicago	175
Henry	58
Wilmington	14
Batavia	12
Mt. Carroll	—
Jefferson, Wis.	14
Janesville, "	7
Union Swedenborgian Church	109
Whole number	456

Eight ministers reported to this Association at its last annual meeting, namely, Rev. J. R. Hibbard, D.D., Rev. J. I. Herrrick, Rev. G. N. Smith, M.D., Rev. W. F. Pendleton, Rev. O. L. Barler, Rev. G. Bussman, Rev. J. J. Lehnen, Rev. L. P. Mercer, and Mr. Chas. Cottell, licentiate.

The Rev. Dr. Hibbard, for years the President and Superintendent of the Association, having removed to Michigan, and being for the time out of the work of the Association, Dr. A. E. Small was elected President of the Association by a large majority; and the Executive Committee subsequently decided that the duties of the Superintendent should be performed by the Executive Committee till such time as we shall be able to provide for the appointment and support of such officer.

The missionary work of the Association has been left mainly to the individual efforts of the Rev. O. L. Barler, who preaches once a month for the Henry, Canton, and Jefferson, Wis., Societies; and fills such other appointments as he is able to make. He reports success and encouragement in his work.

The condition of the Societies is much the same as reported last year. The Rev. W. F. Pendleton continues to preach to a congregation composed mainly of the Chicago Society, at the North Chapel and the West Side Temple. The Rev. L. P. Mercer preaches regularly for the Union Swedenborgian Church of Chicago, to a good congregation. One of the most encouraging features of this work is the publicity given to it by the Chicago daily press. Nearly one-half of the sermons preached by Mr. Mercer in Hershey Hall for the past three years, have been published in the Chicago papers; and letters received from all parts of the North West testify to the importance of this wide circulation of the truths of the Church. This, together with the work of the Rev. O. L. Barler and Rev. J. J. Lehnen, constitutes the missionary effort of the Association.

We pray and hope for a revival of the Church, and trust that in our next report we may be able to record renewed life in some of the almost extinct Societies of the Association.

DR. A. E. SMALL, *President.*

L. P. MERCER, *Secretary.*

MAINE ASSOCIATION.

SOCIETIES.	MINISTER.	NO. MEMBERS.
Portland	J. K. Smyth	154
Fryeburg	B. N. Stone	67
Bath	S. F. Dike	77
Gardiner		22
Bangor		15
Total		335

The Fryeburg Society has been received into the Association, during the past year, making the whole number of Societies composing the Association five. The usual religious services have been held Sunday mornings, in the Portland Society, and fifteen Sabbath evening meetings have been held. The attendance remains about the same. There are always some strangers present, and sometimes quite a number, which leads us to hope that there is a spirit of enquiry abroad. Previous to Easter, the pastor held some religious meetings with the young people at his house. During the year the pastor has administered the Sacrament of Baptism to five persons (three children and two adults); has confirmed two, solemnized two marriages, and officiated at three funerals.

During the year, the "New Church Guild" was organized, and gave a course of entertainments, making $225.00. *The Manual*, a four-page monthly paper, was started in November, and continued ever since. It has been found to be very useful.

Most of the subscriptions to the Church Debt Fund have been paid, and the Society is now relieved of the interest on about $5,225.00. The strenuous efforts, however, which were made in this direction, have naturally affected our receipts for the current expenses, and, at the annual meeting in May, the treasurer reported quite a deficit. Upward of $400.00 was soon raised to meet this, and the method of raising money by voluntary subscriptions was changed for the old system of renting pews.

The annual meetings were the largest ever held, and such an earnest spirit of interest was, and has since been manifested, as to lead us to believe that the year before us will be an auspicious one.

A very interesting meeting of the Association was held in Fryeburg, last August. This was one of the largest and most enthusiastic meetings ever held in the State. Over one hundred delegates and visitors from other places in the State were in attendance. On Sunday, the 31st of August, the new house, erected by the Society, was dedicated to the worship of the Lord Jesus Christ, and the uses of the New and true Christian Church. Over four hundred were present at this service. It was a very interesting day to the Fryeburg Society and the community in the midst of which the

Society has been instituted. It was interesting to all members of the New Church who were present, — a day long to be remembered by us all.

The new Society in Fryeburg seems to be in an uncommonly prosperous condition. The church, lately built, cost about $4,000.00, and there is a debt of only $1,000.00, This, no doubt, will be paid within a short period of time.

The Bath Society continues in essentially the same condition as when the last report was made to the Convention. The pastor has baptized eight persons, two members have been added to the Church, and two have been removed to the spiritual world. A portion of the year, the attendance at Divine worship has been larger than any previous year, varying, during the summer, from one hundred and seventy-five to over two hundred. But in the winter the number is seldom over one hundred and fifty. More strangers are always present with us during the summer than in any other part of the year.

The Society in Gardiner had a visit from Rev. A. Silver, of six weeks, last summer. He preached on Sabbath morning and evening in the Universalist house to rather small, but attentive audiences. The Sacrament of the Holy Supper has been administered three times during the year. Services are usually had at a private house every Sabbath. In Bangor, the Society has but a nominal existence.

Rev. Charles Hardon spent a few weeks, last autumn, in the western part of the State in missionary work, which was very satisfactory to the places visited. A strong desire was expressed for more time from Mr. Hardon. This was the only missionary work done by the Association save the occasional visits of the ministers settled in the State in their own vicinities.

S. F. Dike, *Presiding Minister.*

Maryland Association.

Societies.	Pastor.	No. Members.
Wilmington	Rev. J. B. Parmelee, *Pastor*	17
Baltimore, German	Rev. Adolph Roeder, *Pastor*	52
Washington	Rev. Jabez Fox, *Pastor*	98
Total		167

Beside the above pastors there are two ministers, Revs. J. W. Hunt and E. P. Walton. Rev. Adolph Roeder, who had been preaching to the Baltimore German Society, under license, was presented to the President of Convention by that Society and the Maryland Association, and ordained in April, and is filling the pastorate of that Society with acceptance. Rev. P. J. Faber has removed to St. Louis. A letter severing the connection of Rev. W. G. Day with the Association was received at the annual meeting and accepted.

There is no longer an organized Society of the Church at Warminster. Several years ago the organization dissolved; but there is a small circle of very intelligent and excellent New Church people in that vicinity, and it is

hoped the Society may be reformed before long. At Abingdon the Society long ago ceased to be an organized body.

The plan of meetings of convention recommended by the Ohio Association was laid before the annual meeting of Association, and a resolution approving it adopted.

JACOB FOX, *Presiding Minister.*

MASSACHUSETTS ASSOCIATION.

SOCIETIES.	PASTOR, MINISTER, OR LEADER.	NO. MEMBERS.
Abington	J. E. Werren, *Minister*	84
Boston	James Reed, *Pastor*	624
Boston Highlands	Abiel Silver, D. V. Bowen, *Ministers*	111
Bridgewater	T. F. Wright, *Pastor*	72
Brockton	H. E Goddard, *Pastor*	82
Brookline	W. Goddard, Jr , *Pastor*	41
Contoocook. N. H.	. . . . .	
East Bridgewater	T O. Paine, *Pastor*	61
Fa l River	John Westall, *Pastor*	28
Foxboro' and Mansfield	S. P. Hodges, *Leader*	19
Lancaster	Richard Ward, *Minister*	20
Lowell	. . . . .	
Newton	John Worcester, *Pastor*	68
Pawtucket, R I.	Francis Pratt, *Leader*	20
Providence, R.I.	Charles Hardon, *Minister*	65
Salem	W. B. Hayden, *Minister*	36
Springfield	Stephen Jepson, *Minister*	12
Taunton	. . . . .	
Waltham	B. Worcester, *Minister*	24
Yarmouth	W. H Mayhew, *Pastor*	34
Total		1401

Beside the ministers above named, our list includes the names of Rev. Messrs. Warren Goddard, S. H. Worcester, J. P. Perry, S. M. Warren, H. W. Wright, and Benjamin Worcester and J. T. Prince, licentiates.

The year now closing has been marked by few important changes; but those are mostly of a gratifying character. The society in Lancaster, which has heretofore been without the services of a minister, has made an engagement with Rev. Richard Ward, which promises to be mutually advantageous and pleasant. In Roxbury, Rev. D. V. Bowen has been called to act as the assistant of Mr. Silver, by whose labors the society was instituted and under whose care it has since remained. Mr. J. E. Werren, formerly of Ohio, and during the past year a student in the Theological School, has taken Mr. Bowen's place at Abington. Rev. W. B. Hayden is officiating at Salem, instead of Mr. Frost, who has removed to Cleveland. Mr. Hemperley has resigned his position as pastor of the Providence society, which has secured, for the present, the services of Rev. Charles Hardon.

A new society has been instituted by our presiding minister, at Warwick, R. I., where Sabbath worship has been conducted for many years past.

Mr. Pettee continues to devote his time to the general oversight of the Association. He regularly visits the Societies and other bodies within its borders, especially those which have no ministers officiating for them on the Sabbath, and holding himself in readiness to perform any occasional

services which may be required. On two days of every week he is to be found at the Rooms of the New-Church Union, in Boston, where he may be consulted by all who wish to call upon him.

Our Association has done, of late years, but little work of a strictly missionary character. But this subject is now beginning to engage the more active attention of the committee who have it particularly in charge. A careful canvass of our whole field has been commenced, for the purpose of obtaining exact information as to the state of the public mind in different localities, and with a view of providing more efficiently for our isolated members.

Recent action on the part of New Churchmen, in Connecticut, in forming an Association in that State, and their expression of desire for co-operation and assistance from us, have awakened much interest in our Missionary Board, and have contributed much towards drawing the attention to the need of increased activity in our relations to the communities beyond the reach of organized Societies.

The operations of the Massachusetts New-Church Union, which is the secular or business arm of the Association, have been carried on as usual. About three thousand dollars have been raised and disbursed for its various uses. The chief of these are the employment of Mr. Pettee as general pastor and missionary of the Association, and the maintenance of the library and reading-room. It may be interesting to the Convention to know that the number of visitors at the Rooms, during the year, was between eleven and twelve thousand, and the number of books loaned from the library, between thirteen and fourteen hundred.

It was stated in our last report, that a valuable estate, No. 169 Tremont Street, was owned by the Union, and that the library and reading-room would soon be removed to that location. This removal was effected last summer. The situation is one of the most pleasant and desirable in the city. Although the rooms now reserved for the uses of the Union are insufficient for its proper accommodation, it is hoped that before long we shall be able to enlarge our quarters by occupying an adjacent room, which is at present let to a profitable tenant.

The New Jerusalem Magazine continues to be published under the auspices of our Association, and to fill, as we think, an important place not filled by any other periodical. In January, the first number of a Magazine for children was issued from the Rooms of the Union, also by authority of the Association. The success thus far attending the publication of the latter has been extremely gratifying.

In conclusion, we would say, that in our own condition, and in the signs around us, we find much ground for encouragement. There seems to be, in our community, a more active spirit of enquiry, and a greater open-mindedness with regard to the Heavenly Doctrines, than at any previous time. We are continually reminded that the Lord, in ways which we know little of, is building up His church. We are led by constant experience to see that the Divine prophecies will surely be fulfilled, and that "the holy city, new Jerusalem," will come, yes, is visibly coming down "from God out of heaven, prepared as a bride adorned for her husband."

JOSEPH PETTEE, *Presiding Minister.*

Michigan Association.

There are, at present, only three localities where there is regular worship of the Lord Jesus Christ maintained in public by Societies, viz.: Detroit, Almont, and Ypsilanti, Mich. Besides these there are two or three other places where a few members and friends of the New Church meet on the Sabbath, for the purpose of reading and study of the Heavenly Doctrines. There has been little missionary work done in the Association, during the year past. Rev. Dr. Hibbard, of the Detroit Society, has visited Adrian, Mich., twice, and lectured on the Doctrines once each time. He has also visited Ypsilanti once and administered the Sacraments, baptizing ten persons, and confirming one, and delivered two discourses. Rev. James M. Shepherd preaches for the Almont Society, and is also doing some missionary work in that part of the State. Mr. Eugene Laible preaches regularly for the Ypsilanti Society.

The President of the Association was requested to obtain the services of the Rev. A. O. Brickman to do missionary work in the State, during the spring, but Mr. Brickman's previous engagements in Southern States prevented him, and we are now in hope to obtain his services at least for two months during early autumn.

There are great opportunities for important New Church work in this Association, but the Association is too feeble to undertake it alone. These opportunities are the centres of education, of which there are two in this State. The least of the two is comparatively provided with missionary labor by the work of the Ypsilanti Society, which cultivates its field among the normal students of the State Normal School located at Ypsilanti. But the general Church, through the General Convention, could do nothing that would equal the good results of maintaining a suitable missionary at Ann Arbor, Mich., where the great Michigan University is located, with its fourteen hundred students, many who would receive the Heavenly Doctrines, and carry them with them to all parts of the world. The Unitarians maintain there an able missionary for the purpose of promulgating their false theories, and why not the New Christian Church make an effort to sow seed at such a point where the audience is the world congregated for instruction! Without multiplying words, I respectfully ask your serious consideration of this subject.

Eugene Laible,
Secretary Michigan Association.

Minnesota Association.

Societies.	Pastor.	No Members.
St. Paul	Rev. E. C. Mitchell, *Pastor*	20
Minneapolis		27
Total		47

We are going on in our quiet way, seeking to grow in love, wisdom and usefulness. No meeting of our Association has been held since the last

annual report. For about eight years past, the Rev. E. C. Mitchell has been officiating in both St. Paul and Minneapolis; but, of late, deaths, and removals from the city, have so reduced the number of resident members of the Minneapolis society, that it seemed wiser for Mr. Mitchell to devote his whole time to the work in St. Paul, and to let the Minneapolis society go on under a lay reader. And so, on May 9, Mr. Mitchell resigned the pastorate of the Minneapolis society. And, by this change, he will be able to give more time and work to the Sunday School, and to evening services, in St. Paul.

In the general community, in St. Paul and Minneapolis, there seems to be a kind feeling towards the New Church, but not much interest in it, nor much inquiry about it. We do not attack others; and we do not seem to arouse their open opposition. We expect our church organizations to grow slowly in this neighborhood; but we are trying to have them grow wisely and securely.

During the last year, we have added *three* new members to each of our two societies.

EDWARD C. MITCHELL, *Presiding Minister.*

MISSOURI ASSOCIATION.

FOR the facts relating to Missionary work done under the auspices of the Missouri Association, you are referred to the missionary report made this year, as requested, directly to the General Convention.

Under the present constitution of the Association, which limits its membership to those who have, in some way, signified their desire to co-operate therewith, its membership does not exceed one hundred; but this, probably, is not more than one-third of the receivers in the States of Misssouri, Kansas, and Colorado, exclusive of those in St. Louis.

The ministers recognized as missionaries in Missouri and Kansas, the current year, are: Revs. Gustave Reiche and Jacob Kimm, in Missouri, and Revs. W. M. Goodner and Adams Peabody in Kansas. Mr. Kimm is also pastor of the Wellsville Society, to which he devotes at least half of his time. If his services are called for, Mr. Reiche will, in the current year, do more than heretofore, although he still discharges the duties of an official position.

It was unanimously recommended that the license of licentiate Thomas B. King, of Texas, be renewed until he can be ordained; and Thomas C. Price, of Jefferson City, Mo., was re-appointed colporteur.

A letter from Jefferson City contained the gratifying information that the few receivers remaining there have decided to have, henceforth, regular weekly meetings for worship and mutual edification. It is hoped that in other places where there are the requisite "two or three," they will do likewise.

ADAMS PEABODY,
President Missouri Association.

New York Association.

SOCIETIES.	PASTOR OR LEADER.	NO. MEMBERS.
New York	Rev. S. S. Seward, *Pastor*	185
Brooklyn	Rev. J. C. Ager, *Pastor*	117
New York German		36
Riverhead, N Y.	Rev. C. A. Dunham, *Pastor*	55
Mt Vernon, N Y.	Rev. Oliver Dyer, *Pastor*	16
Baiting Hollow, N.Y.		—
Orange, N.J.	Rev. C. H. Mann, *Pastor*	26
Newark, N J.	" " " "	15
Hoboken, N J.	E. Ferrett, *Leader*	10
Vineland, N J.	Rev. E. R. Tuller, *Pastor*	53
Paterson, N J.	I. D. Blauvelt, *Leader*	16
Jersey City, N J.		—
Mystic, Conn.	Rev. J. A. Lamb, *Pastor*	—
Total		529

Since the last report, the oldest of our pastors, Dr. Leonhard Tafel, has passed to the spiritual world. A fitting tribute to the character and zeal and learning of this venerable scholar has recently appeared in the columns of *The Messenger*, and we will not attempt to recapitulate what has been so well said there. The Society to which he has ministered, we believe, from its organization, has been left without a pastor, but this vacancy, it is hoped, will soon be filled.

There is little change to report in the other Societies of the Association. The New York Society has had a year of quiet but effective work. An interesting class, preparatory to confirmation, which was held during the fall and winter, resulted in the confirmation of sixteen of the members, thirteen of whom were added to the Society.

The Brooklyn Society has maintained its usual varied activities. In the early fall, the Rev. A. O. Brickman gave a series of three missionary lectures in the church, and one in another part of the city, all of which were well attended and highly appreciated. The neighborhood meetings have been continued with well-sustained interest.

The Newark and Orange Societies are in a prosperous condition. The meetings for doctrinal instruction, in both Societies, have been especially interesting and successful.

The Rev. Oliver Dyer continues to minister, with increasing usefulness, to the Mt. Vernon Society; and, after a year's intermission, the Rev. C. A. Dunham has resumed his labors with the Riverhead Society. There is no essential change at either place, nor at Hoboken, where services are continued in a private house.

We are informed that the Vineland Society maintains its Sabbath School, but no regular services for worship. At Jersey City, the services have been discontinued for the present. At Paterson, worship is regularly maintained by a leader, and the services of a clergyman are occasionally secured. From Baiting Hollow no report has been received. Mr. Lamb has continued his missionary labors in Connecticut, visiting those interested in the Church in different parts of the State, and preaching when opportunity offers.

Of the remaining ministers of the Association, the Rev. Sabin Hough is,

at present, unemployed, and the Rev. E. R. Keyes is employed in secular business. Dr. Tuller has not felt able to resume regular ministerial work at Vineland, but takes charge of the Sunday School.

The last annual meeting of the Association was held on the day celebrated as Washington's Birthday, and the attendance and interest were such as to justify a continuance of this practice.

At this meeting of the Association the Resolutions proposed in the Ohio Association relative to the meetings of the General Convention were adopted. It was also

Voted, That whenever the General Convention shall order any vote in that body to be taken by Associations, the delegates of this Association are instructed to report the votes to which the Association is entitled, as nearly as possible in the same relative portions as those into which the delegates actually present may be divided by their votes on any subject.

J. C. Ager, *President.*

Ohio Association.

The ministers and licentiates of this Association are: Ministers — Edmund A. Beaman, Adolph J. Bartels, George F. Stearns, Frank Sewall, Theodore Edson, John Goddard, Willard H. Hinkley, and Albinus F. Frost; Licentiates — John M. Hibbard, Philip B. Cabell, and Tobias A. Plantz.

The Societies with their membership are as follows: —

Societies.	Members.
Cincinnati	227
Monroe County	65
Urbana	57
Cleveland	47
East Rockport	39
Glendale	25
Wyoming	
Pomeroy and Middleport	45
Newark	6
Richmond, Ind.,	11
Indianapolis	26
Total	548

Of these eleven Societies, two or three are in a very feeble condition; and one, namely the Newark Society, is nearly extinct.

Only six, namely Cincinnati, Cleveland, Indianapolis, Monroe County, East Rockport, and Urbana have settled ministers or pastors. Glendale and Richmond have regular visits from ministers, the former every six weeks and the latter monthly.

The ministers are employed as reported last year. The Rev. Mr. Frost has been chosen pastor of the Cleveland Society since our last Report.

Our missionary work has been conducted with more energy and zeal during the past year, than heretofore. Our presiding minister made an extended tour through portions of Ohio and Indiana, last summer, with gratifying results. The Rev. Mr. Sewall has been active in the Central District.

The Report of our Board of Missions to the Association, in September last, contains the following remarks: "In general the Board feel that they have reason to be deeply gratified with the forward movement of the missionary work this year. It appears that the amount of contributions for missionary purposes, made and subscribed within the Ohio Association, during the past year, is something over $1,800. A large number of visits have been made, some 1,400 tracts distributed, and a hopeful beginning made in the forming of permanent missions, stations or circuits."

The amount of $1,800 stated in this Report, includes the contributions made to the Rev. Mr. Beaman's support. The $1,000 Fund started in 1878, was completed last fall, and the greater part of the amount has been already expended.

The meeting of the Association in September last was held in Middleport, Ohio, a point on the Ohio River remote from a large portion of our members' homes. The meeting, therefore, was a small one, but pleasant and useful to the New-Church people of Pomeroy and Middleport, and the immediate neighborhood.

One great difficulty that we labor under in our Association, arises from the large territory we occupy and the remoteness of Societies and individual members from each other. This difficulty may be overcome by adopting different methods of visiting small Societies and circles of receivers, methods that are more regular, fixed, and permanent. Our Board of Missions is endeavoring to secure this end, but in order to accomplish it we must receive the hearty co-operation and support of all the New-Church people in Ohio and Indiana.

Our next meeting will be held in the city of Cincinnati, during the first three days of the month of October, next.

At our last meeting, held from Sept. 12–14, 1879, the following Preamble and Resolutions were presented for consideration: —

Whereas, It seems desirable to have a definite plan for future meetings of the General Convention, at least biennially; and

Whereas, The method adopted this year, in New York, of extending an invitation from the whole Association, and not from a single society, seems orderly, in view of the fact that the membership of the Convention is by associations; and

Whereas, An interval of six years between the meetings of the Convention in each of the larger associations, seems a convenient period to adopt for the present, therefore

Resolved, That if the plan be approved by the associations of Massachusetts and New York, the following orders be recommended to the Convention for adoption: 1st. That meetings of the Convention shall be held, unless for good reasons it shall be otherwise ordered, from time to time; in Ohio in 1882, Massachusetts in 1884, New York in 1886, and thereafter in each of these places at intervals of six years; leaving the meetings of the alternate years to be determined by invitations from other associations, received and accepted by the Convention. 2d. That in alternate years in which no such invitation is received and accepted, meetings of the Executive Committee shall be held in place of those of the Convention.

Resolved, That the Ohio Association approves the plan adopted in New

York, by which a Committee of Arrangements, appointed by the Executive Committee of the Association, and consisting of members of the several societies, was authorized to extend such invitations and incur such expenses only as were warranted by subscriptions received by them for the purpose.

Resolved, That it seems to this Association entirely practicable for any association that desires to do so, to invite the Convention to meet within its bounds on an alternate year, simply offering the use of one of its churches for the meeting of the Convention.

While the plan proposed in these Resolutions was considered a good one, yet the number present at our meeting was too small to justify final action upon it, especially as there were no members present from the Cincinnati society which would be affected by its adoption more than the other societies belonging to our body. The Resolutions were, therefore, laid upon the table, for future action thereon. As it is not proposed to hold a meeting of the Convention in Ohio until 1882, and no earlier year was named for New York or Massachusetts, a final decision in regard to the subject matter of these Resolutions, will not be necessary at the approaching session of the Convention.

Before leaving this subject, it seems well to call attention to the fact that the societies of Ohio are very differently situated in relation to each other, from those of New York and Massachusetts, whose proximity to each other enables them to come together and co-operate without inconvenience or difficulty.

In regard to the subject of voting in Convention, when the vote shall be taken by Associations, which has been referred to the Associations for consideration and report, this Association has decided to instruct its Delegates that whenever a vote shall be taken in the manner indicated and they shall be divided, that the whole vote of this Association shall be divided in the same proportion that the delegation is divided; and we recommend to the General Convention that this rule be adopted by the Convention instead of that which is contained in section 5 of its Constitution.

Since the last meeting of the Convention, and of our Association, an esteemed member of these bodies has been removed to the spiritual world. We refer to Milo G. Williams, of Urbana, Ohio, who departed this life on the 19th of April last, aged seventy-six years. Mr. Williams has been for so many years connected with the General Convention, as one of its officers, and also with the New Church in Ohio, in different offices, and his character is so well known, that it seems hardly necessary to speak at length of his many excellent qualities of mind and heart. He was a very useful man, honest, faithful, careful, and judicious; and we shall hope that the example of his life may not soon be forgotten by those who may be called, hereafter, to fill some of the offices he filled so well. His life was bound up with the history of the Church, and he continued, to the end of his days on earth, to labor for its welfare, as far as strength was given to him.

The President of Urbana University reports, that that institution has received, during the past year, two legacies, one of four hundred and one of five hundred dollars. One thousand dollars has been raised and expended for physical apparatus, which Professor French has used advantageously in a course of public lectures in Urbana. A considerable part of the appar-

atus was constructed in Paris, expressly for the use of the University. The College graduated five students at its last Commencement in the degree of Bachelor, and conferred the Master's degree on two of its graduates who have completed their professional studies. A school for girls and a primary school have been established, in connection with the University, in temporary quarters. At present a new building is being erected for these schools, in a central location near the church, and it is anticipated that arrangements will be completed by the beginning of the fall term for the inauguration of these new departments, in a thorough manner. Urbana will then offer facilities to New-Church families for the education of their children through all the stages of instruction. A new church edifice of stone is also about to be erected, which will add to the attractiveness of the College and city, for New-Church residents.

WILLARD H. HINKLEY, *President.*

PENNSYLVANIA ASSOCIATION.

SOCIETIES.	MINISTER OR PASTOR.	NO. MEMBERS.
Pittsburgh First Society		81
Pittsburgh German		25
N. J. Society of the Advent, Phila.	Rev. L. H Tafel,	65
Lancaster Society	Rev. N. C. Burnham	17
Allentown		70
Greenford, Ohio		30
Utahville Society		30
Sanborn Society		20
Total		338

The ministers of the Association are Revs. William H. Benade, President of the Association, James Park Stuart, Vice-President, Louis H. Tafel, N. C. Burnham, H. C. Vetterling, John E. Bowers, A. O. Brickman, John John Whitehead, B. Th., Edward C. Bostock, B.Th.

Rev. H. C. Vetterling has resigned the charge of the Pittsburg Society. Rev. John E. Bowers has been employed in active missionary work throughout the State. Rev. A. O. Brickmann is constantly at work in the missionary field in this and others of the United States.

The Pennsylvania Conference of Ministers, during the past year, have kept up their regular monthly meeting, at which quite a number of the laity have attended, and been much profited thereby.

Rev. William Lamb Campbell, a graduate of Lincoln University, on June 22, 1879, was duly ordained by the Vice-President, Rev. J. P. Stuart, during the absence of the Presiding Minister.

Edward C. Bostock, B.Th., and John Whitehead, B.Th., were also, on Sunday, June 5, 1880, regularly ordained by the Presiding Minister, Rev. William H. Benade, into the first degree of the priesthood.

The Pennsylvania Association declined to take action, *pro* or *con*, in relation to the Amendment of Section 6, of the Constitution of the General Convention.

EDWARD S. CAMPBELL,
Secretary Pennsylvania Association.

The San Francisco Society.

During the first half of the year 1879, this Society and the First Society worshipped together in the church on O'Farrell Street. After the usual summer vacation, the separate services of this Society were resumed, in a hall hired for the purpose, on Sunday, July 20, 1879, and were maintained without interruption until Sunday, May 30, 1880, when a vacation, for a month, was taken. The average attendance at morning service, during the year, was a little over sixty; at Sabbath School, held before service, about forty. For a time there was also held, at some private house, on Sunday evenings, a doctrinal class, at which the average attendance was about twenty-five; but this feature of our work, at once so useful and pleasant, was necessarily suspended, last September, on account of the illness of the pastor. At the celebration of the Holy Supper, in July, October, January, and April, the number of communicants was respectively, twenty-seven, thirty-nine, twenty-six, and thirty-four.

Two adults have been confirmed (one by the Rev. Joseph Worcester), and three members have been added to the Society, making in all fifty-five, of whom four have been removed by death, leaving our present membership fifty-one. The pastor has baptized two infants, and has solemnized one betrothal and one marriage.

David Wilder, *Secretary.*

First New Jerusalem Society of San Francisco.

As it is not possible for any of the members of the First New Jerusalem Society of San Francisco to be with you in person, we take pleasure in briefly reporting to your annual meeting in Portland, that we are with you in spirit, sending to you our fraternal greetings, and expressing our trust that your deliberations may be of much lasting use to the Lord's New Church. We are still pursuing the even tenor of our way with no marked changes to record. The number of new members received during the year has been four; which, allowing for withdrawals and deaths leaves our present adult membership at one hundred and five.

On behalf of the Society,

John Doughty, *Pastor.*

Denver Society.

The Denver Society of the New Jerusalem, was instituted and organized by Rev. J. R. Hibbard, D.D., on the 18th of November, 1877, with a membership of eleven. We now have seventeen on the roll. Seven of this number are not workers together with us by reason of removal from the city and other causes. Six or seven persons not members of the society, are faithful and regular attendants upon services of worship and the Sunday School.

Services of worship are held every Sabbath forenoon, with an average attendance of about twenty.

Sunday School is held immediately after the morning service of worship.

The average attendance is about fifteen. The school has an adult Bible class, and one, sometimes two, classes for children. Seven to thirteen attend the Bible class, and from three to ten are in the children's class.

The library contains one hundred and thirty-six volumes. Two hundred and fifty-seven books have been taken out for reading by sixty-three persons.

Rev. R. De Charms was with us soon after the organization and remained till about the first of May, 1879, when he went to Livermore, Larimer Co., Cal., and there organized a society with a membership of thirteen; held services, established a library, and did a general missionary work in that section. He visited us once during this time and baptized several persons, administered the Sacrament of the Most Holy Supper, and preached once for us. Since the organization of the society Mr. De Charms has baptized eight persons, five adults and three children.

Mr. Howard C. Dunham, licentiate, has acceptably preached for and served the society from the first of May, 1879, to the first of June, 1880. He has now gone to Topeka, Kan., with the hope of gathering the few New-Church people there into a society and an organized form. Mr. De Charms is now serving the society. B. A. WHEELER, *Leader.*

REPORTS OF MINISTERS.

Report of Rev. J. R. Hibbard as Ordaining Minister.

ON the first day of November last, at the request of the Illinois Association, Mr. O. L. Barler was by me ordained a Priest and Minister of the New Jerusalem; with authority to preach the Heavenly Doctrines, to administer the Sacrament of Baptism, and the Holy Supper, and to consecrate Marriages. J. R. HIBBARD, *Ordaining Minister.*

Report of Rev. J. P. Stuart, Ordaining Minister.

SINCE the last meeting of the General Convention, I have introduced into the ministry of the New Church, by ordination, William Alexander Lamb Campbell, of Florida. This ordination was sanctioned by the Pennsylvania Association of the New Church, and was done in the presence of the New-Church Society of the Advent, in the Temple on Cherry Street, Philadelphia, June 22, 1879. Also at the request and with the sanction of the Missouri Association of the New Church, I have renewed the license of Thomas Benton King, of Texas. This renewal of his license was issued June 1, 1880.

J. P. STUART, *Ordaining Minister.*

Report of Rev. Chauncey Giles, Ordaining Minister.

In January last I licensed Mr. Adolph Roeder, of Frankford, Pa. On the 25th day of April last, I ordained him as Pastor under Section 17 of the Constitution, at the request of the Baltimore First German Society, and by the authority of the Maryland Association.

CHAUNCEY GILES, *Ordaining Minister.*

Report of Rev. W. H. Benade, Ordaining Minister.

On June 6th, of this year, I ordained into the First Degree of the Priesthood of the New Church, Messrs. Edward C. Bostock, and John Whitehead. The ordination took place in the House of Worship of the Society of the Advent, Philadelphia, at the last annual meeting of the Pennsylvania Association of the New Church. W. H. BENADE, *Ordaining Minister.*

Report of Rev. Joseph Pettee, Ordaining Minister.

SINCE the last meeting of the Convention I have been regularly engaged in performing the duties of Presiding Minister of the Massachusetts Association.

On September 10, 1879, with the approval of the Executive Committee of our Association, I issued a license to preach, for one year, to Thomas B. King, of Stephensville, Texas.

With the approbation of the same Committee, in the presence of the Massachusetts Association, I ordained Duane Vinton Bowen, April 8, 1880, into the first grade of the ministry.

On May 5, 1880, with the approbation of the same Committee, I renewed the license of Howard C. Dunham; on May 1st, that of Benjamin Worcester; and May 12th, that of John T. Prince.

On April 25, 1880, I instituted at River Point, R. I., a Society of the New Church, under the title of "Warwick Society of the New Jerusalem."

JOSEPH PETTEE, *Ordaining Minister.*

SPECIAL REPORTS.

REPORT OF THE GERMAN MISSIONARY UNION OF THE NEW CHURCH IN AMERICA.

THE German Missionary Union devotes itself primarily to the importation and publication of books and pamphlets for the use of the German New Church in this country. In the past year a new liturgy with notes was published; the former liturgies having no music attached to the words. The new liturgy differs also in having selections and glorifications from the

Word. These seem to have found favor, as they are now sung in several of the German New-Church Societies. The liturgy has been out six months and, in this time, eight hundred and twenty-eight copies were disposed of. In the passages from the Word, the new translation of the Bible, by the late Dr. Leonard Tafel, has been used.

The total sale of books, in the past year, amounted to $993.06. The books and pamphlets in the possession of the Missionary Union are valued at $2,063.65, above and beyond the indebtedness on the same. The main depository of German New-Church books is at 635 Arch Street, Philadelphia, but branch depositories are in St. Louis and Baltimore. There are various funds administered by the Union; the cash in its treasury from this and other sources is at present, $739.34.

Besides its main use, the Missionary Union also contributes to the support of the German missionaries in this country by paying their travelling expenses while visiting isolated German receivers, or such German circles of New Churchmen as may desire their ministrations. In this way, $84.00 were contributed to the travelling expenses of the Rev. A. O. Brickman, J. J. Lehnen, J. Kimm, and A. J. Bartels. This department of our use will, in the coming year, be under the charge of Rev. F. W. Tuerk, of Berlin, Canada. This work is supported by the annual contributions of the members of the Union, and we hope to increase our activity in this direction, as our means increase.

The eighth annual meeting of the Union was held this year on the 14th of June, in Philadelphia.

Respectfully submitted,

L. H. Tafel, *Secretary.*

Report of the Iungerich Trustees.

To the General Convention of the New Jerusalem
In the United States of America:

Brethren, — The undersigned two of the trustees and agents of Mr. L. C. Iungerich for prosecuting the work of supplying the theological writings of Emanuel Swedenborg to the Protestant clergy and theological students of America, in the absence of their colleagues in Europe, and in pursuance of the directions and provisions of the Deed of Trust appointing them, respectfully and briefly report to your body, as follows: —

More than seven years have elapsed since this work was inaugurated, and the trustees are now entering upon the eighth year of their duties. And while no special efforts have been made, as heretofore, by advertising in the religious papers, and in other ways, to make this offer known to those intended to be reached; yet the demand for the gift books steadily continues, and there seems to be no reason to expect that our work is soon to cease.

A very large number of the books go each year to the various theological schools and seminaries of all denominations, the applications of the students being, in many cases, properly endorsed by the presidents of the several colleges or some one of the professors. The reports from this class of

recipients, as, indeed, from all, are quite as encouraging as ever. In fact, each year, the responses are more and more outspoken, and, if time and space would permit, many interesting extracts might be given illustrating what is thus stated.

The various missionaries of the church have done good work by calling the attention of ministers and students in places they have visited to the offer of the books, and in making our acknowledgment of the services thus rendered, the trustees would respectfully again call the attention of all our ministers and missionaries to the aid that might be rendered to this particular work, and to the supplementing of their own endeavors by recommending to ministers who may have become interested in what they have said and done, to send for and obtain these books.

All other persons in any way interested in the spread of the doctrines of "the New Age" are cordially invited to co-operate with the trustees in making known the terms of the offer, and thus aiding in the distribution of the books; but it is respectfully suggested that when they advise or direct ministers or students to make application for the works they should further tell them to state the fact that they are either ministers or students to prove that they are entitled to receive the books under the terms of the offer now made.

During the year just passed, the trustees have, through the agency of the American New-Church Tract and Publication Society, which takes the immediate charge of the work of distribution, sent out about two thousand copies of the "True Christian Religion," and about two thousand copies of the "Apocalypse Revealed," making a sum total since the work commenced of nineteen thousand copies of the "True Christian Religion," and thirteen thousand copies of the "Apocalypse Revealed." An additional edition of one thousand copies of each of these works has just been completed and made ready for distribution.

During the same year, the Tract Society has distributed about two thousand copies of "Heaven and Hell," and about one thousand copies of "Life of Swedenborg," or a sum total of seventeen thousand copies of "Heaven and Hell," and four thousand copies of "Life of Swedenborg," together with many other volumes of Swedenborg's books or the collateral writings, making a grand total of over fifty-three thousand volumes so distributed, since the work began.

In concluding their report, the trustees again desire, on behalf of Mr. Iungerich and themselves, to thank the trustees of the Rotch Legacy for the use of the stereotype plates of the new and revised editions of the "True Christian Religion" and "Apocalypse Revealed," from which the gift books have been printed.

All of which is respectfully submitted,

JULIEN SHOEMAKER,
WM. MCGEORGE, JR., } *Trustees.*

ADDRESSES.

* From the General Conference of the New Church in Great Britain.

To the General Convention of the New Jerusalem
in the United States of America:

Dearly Beloved Brethren, — The annually recurring opportunity of stirring each other up to increasing efforts to publish the truth, and to do the Lord's will upon earth, we trust will be cherished with growing affection by the branches of the Lord's New Church in America and in Great Britain.

The Divine Providence is evidently operating in every part of the globe, in accordance with the sacred utterance, "Behold I make all things new," but we can hardly fail to perceive that the two great branches of the English-speaking people are permitted to be instruments pre-eminently of diffusing the Word, and of preparing the time when there shall be "One Lord all over the earth."

Your vast Continent and vastly increasing numbers, our great possessions in every portion of the globe, and the wonderful means of travel and diffusion common to both, clearly indicate that both are designed to be instruments to spread the knowledge of the Lord until "it shall cover the earth as the waters cover the sea," and this knowledge, and the love of reducing it to practice, shall altogether fulfil the prophetic announcement, "None shall hurt nor destroy in all God's holy mountain."

To these two great peoples, united in language, and in their common love of liberty and law, Divine Wisdom has especially committed the revelation of the spiritual sense of the Word, and of that luminous system of doctrine by which the reflecting Christian can clearly perceive that the Divine Love in the glorified person of the Lord Jesus Christ, is the First and the Last, the All in all, One God over all, blessed forever.

Society everywhere is formed and modified by its education, spiritual and natural, and the purity or otherwise of the truths which are inculcated in its education. Hence, when for centuries false doctrines prevailed, darkness covered the earth, and the dark places of the earth were full of cruelty.

Now, the dawn has manifestly begun, and purer laws, softer manners, an amazing extension of knowledge, and a general care for the well-being of others, are palpable to all observers.

The Writings of the New Church, and those literary aids by which the truths they contain have been diffused, and then reflected again to wider and wider circles, permeating all the spheres of mankind, have mainly contributed to this result. When truths are uttered in the world, they affect the whole mental atmosphere.

Hence, with some diligence, by the Swedenborg Society and auxiliary

* This Address was not received in time to be read to the Convention, but is inserted in the Journal by authority of the President.

helps, we have striven, and still strive, to say "Arise, shine, for thy Light is come, and the glory of the Lord has arisen upon thee." But you, dear Brethren, seem not only to be imitating but surpassing us in these respects. Your Journal and your periodicals, especially the *Messenger*, exhibit your labors of love to be so important and so persistent, that we are filled with esteem and admiration.

We regard with reverence and love all that you are doing, and especially the marvellous work, inspired by the Lord into the heart of our dear brother L. C. Iungerich, and assisted by his generous coadjutors.

We are encouraged by your influence and example to continue and persevere in similar efforts, and if possible be more faithful and more energetic to make the church here "a burning as well as a shining light."

We have had much occasion to be grateful and to rejoice over the success the Lord has granted to us in the present and in past years, and we pray that both you and ourselves may be blest with the spirit of perseverance, that good may be improved to better, and better be advanced to best.

One additional duty we deeply feel, and we doubt not it is also the experience of our brethren with you, that is the absolute necessity of reducing New Church truths to practice in all domestic, social, and commercial phases of life. Truth is bright in thought, but it is blessed in action.

The world of human society, wrecked by faith alone, requires from us examples of the robust faith that is seen in action: that dares to do in all things that which it professes to believe. So far as they can see this, an ever-increasing number will be disposed to say, "We will go with you, for we have heard that God is with you." JONATHAN BAYLEY,

President of the Seventy-second General Conference.

Countersigned,

E. WHITEHEAD, *Secretary.*

ADDRESS TO THE ENGLISH CONFERENCE.

NOTE.—On account of the criticism which the address to the English Conference excited in the Convention, the writer preferred to withdraw it altogether.

FROM THE SCANDINAVIANS OF THE NEW CHURCH AND THE STOCKHOLM SOCIETY.

To the General Convention of the New Jerusalem
in the United States of America:

BELOVED BRETHREN:—It is my pleasing duty to make our dear American friends acquainted with the State of the Church in Scandinavia, and to thank you heartily for the assistance you charitably have bestowed upon our Society.

Owing to the kind assistance of our American and English friends, we have been enabled to continue the great work of promulgating the Heavenly truths of the New Jerusalem, and we are very glad that the attendance at

our regular worship is slowly increasing, although we have not had the necessary means to hold lectures in the week, as we formerly used to do.

Some new members have been added to our Society, among which four children and one adult in Sweden have been introduced into the Church through baptism. Public lectures have been held in different parts of the country, and they have in general been attended by from two hundred to four hundred persons. On several occasions these lectures have been very favorably mentioned in the newspapers, and many of the hearers have expressed their satisfaction. About eight hundred numbers of our *New-Church Monthly* have been gratuitously distributed as tracts, because we have no means to print other tracts.

Last fall I made a missionary trip to Copenhagen, where some lectures were delivered, and the Holy Supper administered. One adult of the church was confirmed, and one child baptized.

I am glad to say that the New-Church Society in Copenhagen is making some progress under the leadership of Mr. W. Winslow, Mr. Hellemann and some other socialistic peace disturbers having separated themselves from the Society.

It is very encouraging that we are making some progress, and we thank the Lord and our beloved American brethren who have enabled us to continue the great work during these hard times.

Hoping that times may get better, and praying you kindly to assist us also the coming year, we pray that the blessing of the Lord may rest upon the General Convention of his New Church, and over all New-Churchmen in your large country.

On behalf of the Scandinavians of the New Church, and of the New-Church Society in Stockholm, I am yours in the Lord's New Church, affectionately, A. Boyesen.

Stockholm, April 6, 1880.

In Behalf of the Danish Brethren.

To the General Convention of the New Church
in the United States of America:

Dear Brethren:—At the request of the New-Church Society in Copenhagen, I take the liberty to recommend the Danish friends to the benevolent remembrance of the Convention. Under the leadership of the earnest and able Mr. W. Winslow the little Danish Society is progressing, and all do as much as they possibly can do to support their leader; but, the members being few and poor, they are unable to go on without the assistance of our better lotted brethren.

Since Mr. Hellemann and his socialistic peace disturbers have separated themselves from the Society, all is slowly progressing in unity and friendliness; and Mr. Winslow being no selfish hireling, but a true and intelligent New-Churchman, I consider him deserving of the kind assistance of our brethren. He both preaches, and issues a *New-Church Monthly*, which takes up most of his time, and makes it impossible for him in any other way to earn the necessary support for his family.

As, then, beloved brethren, Mr. Winslow is very useful in the service

of the New Church, I hope that the Lord, through your kindness and ability to promote its growth, will assist him in his work.

In this hope, and with this confidence in the Lord's mercy, and your benevolence, I am yours in the New Jerusalem, affectionately.

A. Boyesen.

From the Rev. A. Hellemann, of Copenhagen.

To the General Convention of the New Jerusalem Church
in the United States of America:

I beg leave to send the members of the New Jerusalem Church in America, a friendly salutation from the members of the New Christian Society at Copenhagen, whose superintendent I am since Sept. 1, 1878.

May the Lord bless your Church with a steady and firm progress with regard both to inward and outward growth! May his protecting arm keep the members of your Church forever on the path of justice, that they may all become citizens of the New Jerusalem above. Perhaps you would like to know how things are going on with us. We have Divine service and Sunday School on Sundays, and our library is now so large that we think it proper to commence to advertise, that we will put the books out to loan to any one, for whom a solvent man will stand surety. The last and largest donation of books, we received about a month ago, from the American Swedenborg Printing and Publishing Society of the city of New York, for which I have sent our heartiest thanks through Mr. N. P. Larsen, who had been so kind as to procure the books for us by application to the above-named Society.

If the members of the New Jerusalem Church in America will collect for me $200 in gold, I am willing in the course of half a year to translate from Latin into Danish Swedenborg's Work, "Delitiæ Sapientiæ de Amore Conjugiali," etc. If one thousand copies of this work are to be printed in the Danish language, the printing-paper will cost about $200 in gold, and the printer's wages will amount to about $400 in gold, so that the above-named work might be printed in the Danish language for about $800 in gold.

I have given you the above suggestion of my willingness to translate, from Latin into Danish this or any other of Swedenborg's works, you might find useful to propagate in the Danish language, in order to draw your attention to the useful way in which I am willing to use my time for the propagation of the New-Church Doctrines in Denmark. I am sure that these will only make very little progress, if one year succeeds the other and Swedenborg's works remain untranslated, it will otherwise be very long before the interest in the New-Church Doctrines has grown in Denmark to that extent, that the Danes themselves will spend money in that way; the present few adherers of the New-Church Doctrines are scattered around in the country, and most of them are too poor to contribute anything to the editing of Swedenborg's works. Hoping that you will mention my proposition at your annual session, next month, I remain.

Your true friend of the New Jerusalem Church,

Alfred Hellemann.

From J. G. Mittnacht, Frankfort on the Main, Nov. 11, 1879.

To the General Convention of the New Church
in the United States of America:

Dear Brethren:—In the name of the German New Church Association, I have the honor to acknowledge receipt of your brotherly communications; viz.: (*a*) One dated May 1, 1879, coming directly to us from your President, Rev. C. Giles; (*b*) another dated June 24, 1879, from the same, through your messenger, Mr. F. Goerwitz, minister.

Receive our sincere thanks for these signs of recognition. Although we Germans have taken up the doctrines of the New Church with the first of any; and since then unceasing labor in their behalf has been kept up, yet the history of our external church-organization is so short, that, after the existence of nearly a century, it can, approximately only, be compared with yours or that of England.

One and the same general law reigns throughout and everywhere; notwithstanding this, it is indeed well known to us how variously the same comes into effect with different men, corporations, and nations, according to their genius and disposition. And since the outward is only one phase, whose interior can in no way be unconditionally inferred from the former; therefore, the real condition of the New Church among us Germans, may be a far more encouraging one than might be supposed from a comparison with other nations. It is not incumbent upon *us* to judge in the matter. We wish to feel how far behind we are yet in all that concerns the strictly new things, which we, as disciples of the New Church have to strive for earnestly and prayerfully.

Relating to our last general assembly, which took place September 28, and with which the three years of our provisional ecclesiastical government (Varsteherschaft) came to an end; it may be interesting to you that Mr. A. Schiwek in East Prussia, upon the request of our brethren there, has been confirmed for life as a minister; and Mr. F. Goerwitz, who was ordained in your country, has been engaged as preacher for our Society, for the immediate year. May this have a very good success, and the writer of this, now relieved of external church work, be enabled to direct his feeble strength entirely to the spreading of its writings; a work so necessary for the general public. With brotherly greetings and esteem, subscribes

(signed) J. G. Mittnacht,
I Vorstand of the German New Church Society.

COMMUNICATIONS.

From the Connecticut Association of the New Jerusalem Church.

In former years the State of Connecticut has been reckoned a part of the New York Association, and movements in the cause of the church there have come to the Convention in the Reports of that Body. For a consider-

able period, however, there has existed in the State a local organization of receivers for the purpose of circulating the Books and sustaining missionary work, called the Connecticut New-Church Union, with its centre of operations in Hartford.

And in the spring of 1879, this Body received an Act of Incorporation from the Governor and Legislature of the State, giving it legal existence, enabling it to receive legacies and hold property. By some misunderstanding, when the Act came to be engrossed, the term *Association* was used in the Document instead of the original name, *Union*, and hence the legal title of the Body is now New-Church Association instead of New-Church Union, as was originally intended.

The Body held its first annual meeting and organized under the Act at Hartford, May 6, 1879. The receivers so far co-operating in it are residents principally in the midde and western portions of the State, and to a considerable extent are still communicants in different Evangelical churches.

Its second meeting was held Feb. 22, 1880, at which time it was voted to arrange for four meetings in a year, to be held as nearly quarterly as practicable. In pursuance of this plan a meeting took place at Hartford on Wednesday, May 26, 1880. The number attending these meetings varies from forty to fifty. The communicants number from twenty-one to twenty-five. The legal members of the corporation, thus far, are about twenty, but many more are expected soon to put down their names.

On the Sunday following this last meeting, a service was held in the same hall, at 6 P.M., for the accommodation of those interested in Hartford and immediate vicinity. And although the day was very stormy, preventing the attendance of many, about twenty-five gathered to the worship.

In past years the Rev. J. A. Lamb has acted as missionary under the auspices of the New York Association, and in that capacity has visited a large portion of the State, calling upon receivers and making known the Works. Since the legal organization of the Body, he has ceased to be employed by them in this use, and they have looked to the Ministers and Board of Missions of the Massachusetts Association for ministerial oversight and service. Rev. Joseph Pettee has visited Hartford once or twice; Rev. Mr. Hayden has made them three visits, preached four times, holding three communion services, and administering one baptism. Rev. Mr. Lamb, in the meantime, has preached there twice, and Rev. Mr. Jepson, of Springfield, Mass., has usually attended the meetings, making addresses and taking part in the discussions.

They have on their list from one hundred and thirty to one hundred and forty interested persons, to whom invitations to attend their meetings are sent. And it is estimated that there are in the State from two hundred to two hundred and fifty receivers. Could means be taken to reach these scattered and isolated persons, no doubt their interest in the church would be quickened, and they might be brought into some co-operation with the general Body. The State appears to be a promising field for missionary work, and it seems highly desirable that it should be occupied by appropriate laborers. It is thought, too, a good time to commence services on the Sabbath in Hartford, for the benefit of those who may be induced to come, if a proper minister can be found to conduct them.

It is estimated that $200 could now be raised for missionary and colportage work, which sum might be increased by weekly Sunday contributions, if worship were to be commenced in Hartford. One year the Board of Missions of the Convention appropriated $100 to the work in Connecticut. If the Board, in conjunction with the Missionary Board of the Massachusetts Association, could appropriate a sum, which, added to what can be raised in the State, would be sufficient to keep one man in the field, it seems quite desirable that it should be done.

Although the Connecticut Association is not a member of the General Convention, at its last Quarterly Meeting at Hartford, Mrs. Geo. O. Sawyer, and the undersigned, were appointed delegates to make a Report and lay their case before the General Body in such form as the rules of the Convention may allow. All which is respectfully submitted.

WM. B. HAYDEN.

MEMORIAL.

PRESENTED BY MR. OTIS CLAPP.

To the General Convention of the New Church
in the United States:

DEAR BRETHREN, — We, the undersigned, receivers of the Heavenly Doctrines revealed through Emanuel Swedenborg — believing these doctrines to be among the mightiest Providential agencies of our times for enlightening mankind on spiritual subjects, and promoting the enlargement and up-building of the kingdom of heaven on earth — do earnestly desire that every hindrance to their candid consideration and wide reception by our fellowmen, may be removed as speedily as possible.

We desire especially that the attitude of the organized New Church may no longer continue to be one of seeming antagonism or conscious superiority to other religious bodies, but rather one of modest self-appreciation, and kindly, fraternal recognition of other Christians. There is little danger, we think, of becoming too broad in our sympathies, too catholic in our feelings, or too conciliatory in our disposition and attitude toward others. The danger, we submit, lies wholly in the opposite direction.

We believe there never has been and never can be more than one Church, in the large and comprehensive sense of the term, at any given time — though this, like the human body, may consist of a great variety of parts. (A. C. n. 7396, 7836, 9276. D. P. n. 254.) We believe that since the time of the Last Judgment (1757), the New Church, signified by the New Jerusalem, has been and continues to be the only Church on earth. (T. C. R. n. 668. Con. L. J. n. 12, 13, 30. A. E. n. 641, 948.) We believe that this Church is much larger and more inclusive than any sect; that it is distinguished less by its beliefs or doctrines than by *righteousness of life* — love to the Lord and the neighbor being its great fundamental. (A. E. n. 724,

730, 732. A. R. n. 903.) We believe that *life* or *character*, rather than *doctrine*, is what distinguishes individuals and churches in the sight of the Lord; and that all who desire to be his true followers should, therefore, put the strong emphasis on this. (A. C. n. 1799, 3241, 1515, 1468, 2009, 2231.) We believe that the existing Church is, and is ever to be, characterized by variety rather than uniformity — including those of every clime and creed who love the Lord supremely, and humbly strive to keep his commandments. (A. R. n. 66, 903, 925. A. C. n. 3241, 3451. H. H. n. 56, 57.

We believe, therefore, that members of the New Church are to be found in all existing religious bodies — and some, doubtless, outside of all; for we cannot doubt that there are, both within and without such bodies, *some* who truly love the Lord and the neighbor; while some who accept the doctrines of this Church, and join the organization bearing its name, may be quite destitute of its heavenly spirit, and, in reality, constitute no part of it. (A. C. n. 916, 3379, 3963, 4736, 9192, 1285, 10,310. A. E. n. 388.)

We believe that, since the time, and in consequence of the Last Judgment, there has been and continues to be a freer, more interior and more universal influx of spiritual good and truth into all humble, earnest, and truth-seeking minds, than at any previous time — giving them new enlightenment on subjects of transcendent interest. (A. E. n. 1217. L. J. n. 74. Con. L. J. n. 11, 13, 30.) And while the several churches or sects of to-day, viewed externally, or in respect to ritual, creed, and discipline, are found to be substantially as they were in Swedenborg's time, we believe that their *internal* quality is *very different*, on account of that great and beneficent change in the world of spirits, and the increased light and liberty resulting therefrom. (L. J. n. 73.)

We believe that in this New Church, as in the heaven of angels, there exist degrees — that is, more or less interior states of life; and that those who constitute the external or lowest grade, are "a great multitude" who are "in the good of life," though "*not* in genuine truths" — many of them "in falsities of doctrine from ignorance" (A. R. n. 363, 744. A. E. n. 455); for, in respect to all such (and their number is undoubtedly very great), the falsities they believe are not imputed to them, but are accepted by the Lord as truths and made the mediums of heavenly influences to the believers' souls. (A. C. n. 3453, 7887, 9192, 10,109. A. E. 443, 625.)

We believe that this "great multitude," distributed throughout all the religious sects, constitute by far the largest part of the New Church; for, though their minds are imbued with many falsities, their hearts have become wedded to the Lord through simple obedience to his precepts. (A. R. n. 363. A. C. n. 6587.) It is each one's end or governing purpose in life, which the Lord and the angels chiefly regard; therefore it is this which determines his character, and his consequent relation or nearness to the Lord and heaven. And we cannot help believing that there are multitudes in all religions and religious sects, whose ruling desire and purpose it is to know and do the will of the Lord, and whom the angels must, therefore, love and fellowship. (A. C. n. 1568, 1909, 3570, 3796, 3993, 5949. A. E. n. 867.)

Believing thus, and finding for our belief the amplest justification in the

teachings here referred to, as well as in reason and the written Word, we are anxious that the body which assumes the name and stands as the most conspicuous representative of the New Church at this time, should, by its declared policy and its attitude toward other Christians, exemplify the grand catholicity of this Church. We do not deprecate a separate organization based upon the New Doctrines. This, perhaps, was unavoidable, and has, doubtless, been useful. We would not lessen but gladly increase its efficiency and usefulness. To this end, therefore, we would have it assume a more fraternal attitude toward other religious bodies. We would have it adopt and pursue a policy which shall illustrate the large, conciliatory, loving, and catholic spirit of the New Jerusalem.

We would have the General Convention, by a frank and public declaration, plant itself on the broad platform laid down for us so distinctly in the Heavenly Doctrines, and briefly hinted at in this Memorial. We desire especially, that the Convention cease to claim for itself any special prerogatives — any special right to the Christian name or ordinances, or any special efficacy in the latter when administered by its own officials; that it frankly admit (and have its admission promptly recorded) that these ordinances are equally valid, efficacious and significant, when reverently administered by Christians of whatever name or creed.

We sincerely hope, Brethren, that you will give this subject your earnest and prayerful consideration. We think it is one deserving of your very best thought. By adopting a policy and platform in harmony with what your Memorialists have ventured to suggest, you will, we believe, give joy to many affectionate receivers of our doctrines, bring increased strength and honor to your body and greatly advance the interests of the cause we are jointly seeking to promote. You will remove all just grounds for the charge or even suspicion of narrowness and illiberality. You will regain the affection and confidence of brethren who have been alienated by what (to them) has seemed like sectarian exclusiveness. You will place yourselves on a high and impregnable platform, and win the favorable regard of the best men and women in all the denominations. And by coming into more fraternal relations with other Christians, you will, we doubt not, open new channels of usefulness, and new avenues for the descent of the Divine Spirit, and many souls may be thereby blessed.

This Memorial is signed by Otis Clapp and ninety-three others.

COPY OF ACT OF INCORPORATION.

An Act to Incorporate The General Convention of the New Jerusalem in the United States of America.

SECTION 1. *Be it enacted by the people of the State of Illinois, represented in the General Assembly*, that Rev. Thomas Worcester, D.D., of Boston, Mass., Rev. J. R. Hibbard, of Chicago, Ill., Rev. T. B. Hayward, of Brookline, Mass., Robert L. Smith, Esq., of Jamaica, L. I., N. Y., J. Young Scammon, Esq., of Chicago, and I. S. Britton, Esq., of Springfield, Ill., Hon. Jno. B. Niles, of La Porte, Ind., Dr. Charles Shepherd, of Grand Rapids, Mich., Rev. Chauncey Giles, of Cincinnati, O., David Snyder, Esq., of Philadelphia, Penn., N. F. Cabell, Esq., of Warminster, Va., Hon. John H. Wilkins, and Sampson Reed, of Boston, Mass., Oliver Gerrish, of Portland, and Henry B. Hoskins, of Gardiner, Me., their associates and successors be, and they are hereby constituted a body corporate, under the name of "The General Convention of the New Jerusalem in the United States of America;" under which name they shall have perpetual succession with power to receive, take by gift, purchase, devise, or otherwise, property and estate, real, personal, or mixed, for educational or religious purposes, and to hold, lease, and sell or convey the same at pleasure.

SECT. 2. The business affairs of said Convention shall be managed and controlled by its Executive Committee (or General Council), subject to the direction of the Convention when in session. Said Committee (or Council) shall be chosen or appointed, from time to time, in such manner as the Constitution of such Convention may direct, and shall be governed by the Constitution of such Convention, and act in conformity to its votes. Said Committee (or Council) may create such offices, and appoint such officers, as they may see fit, and remove the same at pleasure; and may manage its business affairs in such manner as a majority of said Committee (or Council) may determine, subject to the control of the Convention.

SECT. 3. Said Convention may sue and be sued, plead and be impleaded, prosecute and defend in all courts and places, in its corporate name, by attorney or otherwise. All deeds, conveyances, or leases of the property held by said Convention, for the purpose of leasing or conveying such property, shall be made under the hands of the President and Recording Secretary, and under such seal as said Executive Committee (or General Council) may adopt; but all such deeds must be approved by a majority of said Committee (or Council).

SECT. 4. All gifts, devises, or bequests made to said Convention shall be used for educational or religious purposes; or the proceeds thereof, if sold, or disposed of, shall be so applied.

SECT. 5. Nothing in this act contained shall be so construed as to interfere with the right of said Convention to alter, amend, or abolish its Constitution, or to form a new one, whenever it shall see fit to do so.

APPROVED, January 29, 1861.

FORM OF A LEGACY.

"I GIVE to the 'General Convention of the New Jerusalem in the United States of America,' a body corporate, incorporated under the laws of the State of Illinois, the sum of ——— dollars, for educational or religious purposes."

[Where the gift is to be applied to some particular use, the intention of the testator should be distinctly stated, and the use specified.]

FORM OF A DEVISE OF LAND.

"I GIVE and devise to [here name the Trustees], in trust for the 'General Convention of the New Jerusalem in the United States of America,' a body corporate, incorporated under the laws of the State of Illinois [here describe the property], for such uses and purposes as the said Convention may, by vote, choose to apply the same. And the said Trustees are empowered to sell, lease, mortgage, or otherwise dispose of the same at any time, and to invest and re-invest the proceeds for the use of the said Convention."

[Where the testator desires to have the income only, of the property devised, used, or where the income or proceeds of the property is to be applied to some particular use, the intention of the testator should be distinctly stated, as well as the use intended.]

CONSTITUTION

OF

"THE GENERAL CONVENTION OF THE NEW JERUSALEM IN THE UNITED STATES OF AMERICA."

PREAMBLE.

THE members of the General Convention of the New Church in America receive and acknowledge the Heavenly Doctrines of the New Jerusalem, as revealed in the theological writings of Emanuel Swedenborg; the three essentials of which are laid down in the work on the "Divine Providence," No. 259, and are as follows: —

"There are three essentials of the Church, —

"1. The acknowledgment of the Lord's Divinity.

"2. The acknowledgment of the holiness of the Word.

"3. The life which is called charity."

And they unite together for the purpose of promoting the establishment and extension of the Lord's Kingdom on the earth, by learning and performing those uses which appropriately belong to a general body of the Church; and for their organization and guidance they adopt the following

CONSTITUTION.

Of the Name and Meetings.

SECTION 1. — This body shall be called "The General Convention of the New Jerusalem in the United States of America," and it shall meet annually or otherwise at such times and places as may be determined by the Convention itself, or by its Executive Committee.

Of Membership.

SECT. 2. — The General Convention shall be composed of Associations, and other collective bodies of the Church, and members by election. All associated bodies of the Church, which are not now connected with this Convention, or authorized to be represented therein, may be admitted members thereof, upon application, by vote of the Convention.

SECT. 3. — All ministers belonging to the Associations and other collective bodies of the Church in connection with this body, shall be members of the General Convention.

SECT. 4. — Every Association or other collective body of the Church belonging to this Convention, shall be entitled to one delegate for every twenty members. A Society, or other collective body belonging to the Convention, not connected with or represented in an Association or larger Society, and having less than twenty members, shall be entitled to one

delegate. But a Society represented in an Association or other collective body, shall be entitled to no separate representation.

SECT. 5. — At all meetings of the Convention, the representative or representatives of any Association, Society, or other collective body of the Church, shall be entitled to cast the whole vote to which its ministers and delegates might be entitled if it were fully represented in the Convention. Upon the demand of any member, made before the voting begins, the vote shall be taken in accordance with the provisions of this section; and in such case, when any delegation is not full, the majority of the delegation present and voting shall determine and cast the vote of the Association, less the actual minority present, and such minority may vote separately; provided, that if a delegation be equally divided, the vote to which its association is entitled, shall be equally divided also; and provided further, that if the delegations are otherwise instructed by their respective Associations as to the manner of casting their vote, they may be governed by such instructions.

SECT. 6. — Ministers and other individuals who acknowledge the three essentials of the Church as declared in the Preamble to this Constitution, and who are so situated that they cannot be members of or conveniently act with, an Association, Society, or other collective body belonging to the Convention, may, upon giving their assent to its Constitution, be elected members by vote of the Convention.

SECT. 7.—Applications by an Association, other collective body of the church, or an individual for membership in this Convention may be made to the Committee on Credentials, who shall at once refer all such applications to the Executive Committee, or such applications may be made directly to the Executive Committee.

Of the Organization.

SECT. 8. — The officers of the Convention shall be a President, a Vice-President, two Secretaries, a Treasurer, a Committee on Ecclesiastical Affairs, and an Executive Committee. The Committee on Ecclesiastical Affairs shall consist of all the Ministers of the Convention, of whom twelve shall constitute a quorum; the Chairman of the Committee to be chosen annually from the number of Superintendents or Presiding Ministers of Associations belonging to the Convention. The Executive Committee shall consist of the President, Vice-President, Secretaries, and Treasurer of the Convention, together with ten other persons, to be chosen at large from the members of the Convention. These officers shall be elected annually by ballot, and shall hold their offices until the close of the next regular meeting of the Convention after their election, but vacancies may be filled by the Executive Committee.

SECT. 9.— The President shall preside at the meetings of the Convention, and perform such other duties as are implied by the name of his office, or may be required of him by the Constitution or Convention. The Vice-President shall preside in the absence of the President, or when requested by him.

SECT. 10.— The Secretaries shall keep and preserve a record of the doings of the Convention in a book suitable for that purpose, in which they shall

record the entire proceedings of the Convention, including all motions, whether decided in the affirmative or negative; and this report shall be signed by the President and themselves at the end of every session. They shall preserve all important documents coming before the Convention, and all other documents, at least until the next regular meeting of the Convention, together with one hundred complete sets of the printed Journals for the use of the Convention.

SECT. 11. — The Treasurer shall receive all contributions and donations to the funds of the Convention; and hold the same, subject to the control of the Convention or its Executive Committee.

SECT. 12. — The Executive Committee shall have a general superintendence of the affairs of the Convention in the interim of its meetings; and it shall be their duty to take all such measures as they may deem orderly and necessary, not inconsistent with the provisions of this Constitution to disseminate the doctrines of the New Church, and promote its general good. They may appoint messengers from the Convention to any other associated body of the Church; may authorize the payment of money from the treasury, upon the order of the President, countersigned by the Secretaries; or of the President or Secretaries, countersigned by any other member of the Executive Committee; and said Committee shall be the Finance Committee of the Convention.

SECT. 13. — Meetings of the Executive Committee may be called by the President, Secretaries, or any three members thereof, upon giving thirty days' notice by letter, the time to be computed from the mailing of the letter; and at all meetings of said Committee, seven shall constitute a quorum. No appropriation of a larger sum of money than two hundred dollars shall be made by said Committee, unless a majority of the members thereof assent thereto; and no portion of the principal of the Rice Fund shall be appropriated by the Committee; nor shall any appropriation be made by said Committee at any time, beyond the amount in the treasury available for the purposes of the appropriation; but the Committee or Treasurer may accept loans of money, on the condition that it may be hereafter refunded from the assets of the Convention; for the payment of which, neither the members of the Convention nor the Rice Fund shall be held responsible.

SECT. 14. — The Committee on Ecclesiastical Affairs shall be charged with all matters pertaining to the office and duty of ministers, except so far as the same is otherwise provided for in this Constitution, or shall be ordered by the Convention; they shall have power to act in all such matters, with the concurrence of the Convention or the Executive Committee; and they shall annually revise the List of Ministers, and report to the Convention what changes or additions ought to be made therein.

SECT. 15. — All officers and Standing Committees shall report in writing to the Convention at each session; and the Committee on Ecclesiastical Affairs, and the Executive Committee shall report all their doings to the Convention.

Of the Ministry.

SECT. 16. — Receivers of the Heavenly Doctrines of the New Jerusalem who have been baptized by a minister of the New Church, may be licensed

by an Ordaining Minister, with the sanction of an Association, or any other General Body of the Church in connection with this Convention, or of the Convention itself, to lead in public worship, to preach the Word according to the Heavenly Doctrines, and to officiate at funerals, for a term not exceeding one year. And it is also provided that students preparing for the ministry, under the charge of an Ordaining Minister, or of a pastor, may, in like manner, be licensed temporarily, or for a special appointment, by the said Ordaining Minister or Pastor.

SECT. 17. — A candidate for the office of Pastor or Missionary must be a good and orderly member of some Association or Body of the New Church, and he must bring a certificate of this fact from the Body to which he belongs. He must also desire and intend to devote himself to the duties of the Ministry, and must present to the Ordaining Minister a written declaration of that desire and intention. He shall be ordained by an Ordaining Minister, with the sanction of an Association or some other General Body of the Church in connection with this Convention, or of the Convention itself, and not otherwise; and when ordained he shall be authorized to lead in public worship, to preach the Word according to the Heavenly Doctrines, to administer Baptism and the Holy Supper, and to consecrate marriages, and, by means of the truth, to lead to the good of life.

SECT. 18. — A candidate for the office of Ordaining Minister must be a Pastor of some regularly instituted Society of the New Church, and must be willing to perform the duties of an Ordaining Minister. He shall be consecrated by order of the General Convention, on the application of some Association or other General Body of the Church, and shall exercise the functions of his office only in such Association or General Body as shall have elected him its Presiding Minister, and during the time of such term of service, except when invited to officiate by the General Convention, or by an Association which is without an Ordaining Minister. He shall possess, in addition to the powers of a Pastor or Missionary, the authority to grant licenses and ordain Ministers.

SECT. 19. — Candidates for the ministry, without the bounds of an Association or other General Body of the Church in connection with this Convention, may be ordained by an Ordaining Minister, with the sanction of the Association of which said Ordaining Minister is a member, or of this Convention.

SECT. 20. — The authority of all Ministers and Licentiates, under this Constitution, is conferred upon them as officers of the Convention, and no person shall be licensed, ordained, or consecrated, within the bounds of any Association or other General Body of the Church in connection with this Convention, without the approbation of the authority of such Association or General Body; and all applications for constituting an Ordaining Minister shall be referred to the Committee on Ecclesiastical Affairs; nor shall any person be constituted an Ordaining Minister without the approbation of the Convention, or the concurrence of the Committee on Ecclesiastical Affairs and the Executive Committee, if the Convention be not in session; provided, that no person shall be constituted an Ordaining Minister, whose ordination is not concurred in by the Ecclesiastical Committee, unless so ordered by a two-thirds vote of the members of the Convention present at any of its meetings.

SECT. 21. — Whenever any licensed or ordained person shall call in question any of the doctrines of the New Church contained in the Theological Writings of Emanuel Swedenborg, or when his conduct or practices shall be such as are manifestly injurious to the Church, or when his life shall evidently be not conformable to the Divine Commandments, he may be suspended from the exercise of his functions as such Licentiate or Minister, by the authority of the Association or other General Body of the Church, within whose bounds he may be laboring or residing, until the next meeting of the Convention; but he shall have the right of appeal to the next General Convention; and the Executive Committee of the Convention, with the concurrence of the Committee on Ecclesiastical Affairs, may remove such suspension, until his case shall be acted upon by the General Convention. The Executive Committee of the Convention may, for like cause, suspend any Licentiate or Minister not within the bounds of an Association or other General Body of the Church in connection with this Convention. And whenever in the opinion of the Chairman of the Committee on Ecclesiastical Affairs of this Convention, or the Presiding Minister, Superintendent, or President of an Association or other General Body of the Church, the circumstances of the case require that the Licentiate or Minister should suspend his functions before there is time or opportunity to lay the case before such Executive Committee, or the authority of the Association, or other General Body of the Church, such Chairman, Presiding Minister, Superintendent, or President, shall notify such Licentiate or Minister not to further exercise the authority of Licentiate or Minister, as the case may be, until the matter can be brought before the tribunal herein authorized to suspend. The Convention may for like cause suspend any Licentiate or Minister.

SECT. 22. — No change shall be made in the Constitution of this Convention without being first referred to the Executive, or some other appropriate Committee.

BY-LAWS OF THE GENERAL CONVENTION.

SECT. 1. — The meetings of the Convention shall be opened by the reading of the Word, and prayer, every morning.

SECT. 2. — The Sacrament of the Lord's Supper shall be administered on the Sabbath included in the session of the Convention.

SECT. 3. — A Committee on Credentials, to consist of three persons, shall be appointed at the opening of each annual meeting of the Convention, to examine the credentials of the Delegates, and make up the Roll of the Convention; said Committee to sit during the whole of that meeting, and to add to and correct the Roll, as may be proper.

SECT. 4. — All receivers of the doctrines of the New Church, who are or may be in attendance at any session of the Convention, are invited to take seats in the meeting and inscribe their names and residences in a register to be kept for that purpose, at each meeting of the Convention; and such registry shall entitle them to participate in its deliberations.

This By-Law shall be read by the Secretary immediately after the opening of each annual session of the Convention.

SECT. 5. — Immediately after the appointment of the Committee on Credentials, Reports and Communications shall be read in the following order: —

1. Annual Report of the President.
2. " " Secretaries.
3. " " Treasurer.
4. " " Executive Committee.
5. " " Board of Publications.
6. " " Trustees of the Theological School Fund.
7. " " " " Building Fund.
8. " " " " Rice Legacy.
9. " " " " Rotch Legacy.
10. " " Committee on Ecclesiastical Affairs.
11. " " Board of Missions.
12. " " Board of Managers of the Theological School.
13. " " Committee on Foreign Correspondence.
14. " " Committee on the Publication of Swedenborg's MSS.
15. Reports of Associations in alphabetical order.
16. " Societies, " "
17. " Ordaining Ministers.
18. Special Reports.
19. Unfinished Business.
20. New Business.

When any Report called for is not ready, its reading shall be postponed until all other regular Reports have been read in their order. This rule shall not apply to the Report of the Executive Committee, which may be presented in print as soon as prepared.

No debate shall be allowed on any of the above Reports until all of them have been read; but a motion to refer, or to adopt a recommendation, without debate, shall be in order.

The above Order of Business may be suspended at any time by a two-thirds vote.

SECT. 6. — The rules and regulations which obtain in deliberative assemblies generally are adopted by the Convention until otherwise ordered.

SECT. 7. — No member shall speak more than five minutes at one time, nor more than twice upon any subject, without the consent or leave of the Convention.

SECT. 8. — When a Report is presented, it shall be regarded as received, unless objected to. If objected to, the question of its reception shall be taken. But its acceptance expresses no approval of its contents.

SECT. 9. — The *yeas* and *nays* shall be taken, whenever they are called for, by one-fifth of the persons voting.

SECT. 10. — When the Convention has voted to admit an Association or a Society of the New Church to membership in the Convention, the President shall announce the names of its delegates, and invite them to come forward.

He shall then inform them of the vote of the Convention, by which the Association or Society to which they belong was admitted to membership; after which, all the members of the Convention rising, he shall, in behalf of the Convention, give the delegates the right hand of fellowship, and welcome them to all the privileges which are enjoyed by delegates from similar Associations and Societies.

SECT. 11. — The President shall present an Annual Report or Message, setting forth the condition and wants of the Convention; and shall deliver an address before it, on some day of each session, upon some of its more important interests.

SECT. 12. — The President shall annually address the English Conference, or appoint some person to do so in his stead.

SECT. 13. — All addresses ordered by the Convention to go forth in its name, shall first be submitted to the Convention for adoption.

SECT. 14. — The Executive Committee and the Board of Publications shall make their General Reports to the Convention, in print, as early as the second day of its annual session, embracing all subjects intended to be brought before that body for its action.

SECT. 15. — It shall be the duty of the Secretaries to attend at the opening of each session of the Convention, and to bring with them the Book of Records, the Journals of the Convention, and such papers as may be in their possession relating to unfinished or other business likely to come before the Convention; and the Treasurer is authorized to audit their accounts for travelling expenses, and to pay the same.

SECT. 16. — The two Secretaries of the Convention shall constitute a Committee on the Journal, whose duty it shall be to procure the publication of the Journal entire as recorded, unless otherwise ordered by the Convention; and such reports or other documents received by the Convention, not ordered to be printed by the Convention, as they may deem useful; with such number of copies for distribution as the Committee shall judge necessary. They shall condense and tabulate all reports and documents which are entitled to a place in the Journal, as far as is consistent with giving the substance of the proceedings; they shall revise annually the list of Societies appended to the Journal; and prepare each year, from the statistics of the several Associations, or other collective bodies of the Church, a table of the representatives to which the Associations respectively are entitled. For the expenses of printing the Journal, the Committee may draw on the Treasurer for any unappropriated funds in his hands.

SECT. 17. — The Secretaries shall, under the direction of the President, distribute to the Ministers, Societies, and Associations belonging to this Convention, the Minutes of the English Conference, and other documents sent to this Convention for distribution, as soon as received.

SECT. 18. — The Treasurer shall furnish annually for the Journal a statement of the Legacies made to this Convention.

SECT. 19. — All Committees shall be nominated by the President of the Convention, unless otherwise ordered by the Convention, or provided in the Constitution.

SECT. 20. — The Vice-President is to appoint the Standing Committees in the President's absence.

SECT. 21. — The President and Vice-President are authorized to fill vacancies on any Committee, or to appoint any Committees that may have been overlooked, and to send their names to the Secretaries for publication in the Journal.

SECT. 22.— There shall be a Standing Committee of Foreign Correspondence, whose duty it shall be to establish and maintain a correspondence with public bodies and individuals of the New Church in other countries; to receive and answer communications from receivers of the Doctrines, who may address them from abroad on matters relating to the Church; to attend to such matters as may from time to time be referred to them by the Convention; to extend the hand of charity, in the way of counsel, aid, and protection, to any properly recommended receivers who may present themselves from abroad; and to give suitable introductions to receivers going abroad. They shall also take measures for causing their existence as a permanent Board, and their personal addresses to be made known to the members of the New Church in foreign countries.

SECT. 23.— A Committee of three persons shall be appointed, annually, to prepare on behalf of the Convention, for the next meeting thereof, and it shall be the duty of such Committee, under the direction of the President, to cause to be prepared and printed a programme for the Convention.

SECT. 24.—A Board of twelve Managers shall be appointed by the Convention, to which Board shall be intrusted the care and conduct of the Theological School. When the Board is elected, the members shall divide themselves into three classes by lot, numbered *one*, *two*, *three;* the first of which will serve one year, the second two years, and the third three years; and thereafter four members shall be elected annually, to serve three years. These twelve Managers shall elect the President of the Theological School, who shall thereupon become, *ex officio*, a member of the Board.

SECT. 25.— The Superintendents or Presiding Ministers of the Associations belonging to this Convention, shall constitute a General Board of Managers of Missionary Work, to be called the Board of Missions. The duty of this Board shall be, to provide and put in operation such plans as they may deem best, for the support of the work in the several districts, and in the whole field outside the districts; and four shall constitute a quorum.

SECT. 26.—When a Minister is ordained by authority of the Convention, he shall be considered a Minister and Member of the Convention, and subject to its jurisdiction, until his connection therewith shall be severed by voluntary act on his part, or by the authority of the Convention.

SECT. 27.—Whenever any person who has been elected a member of the Convention shall become united with an Association, or other collective Body of the Church, which is connected with this Convention, his name shall be omitted from the list of those who are members by election.

SECT. 28.—All communications addressed to the Convention during the interim between its sessions shall be sent to the President or Secretaries.

SECT. 29.— The Constitution shall be reprinted with each Journal.

STANDING RECOMMENDATIONS.

To Associations, etc.

1. EACH Association or other collective body of the Church is requested to report annually a list of its Ministers.

2. The Convention recommends to the several Associations composing this body, that as far as they are able, they sustain their Superintendent or Presiding Minister in the general work of the Church in their Associations; and when one Association is unable to support a Superintendent, entirely or in part, that adjoining Associations unite in the support of a Superintendent. (Journal of 1875, Minute 66.)

To Isolated Societies.

3. To establish a Sabbath School, and to give it watchful care, in which the truths of the Church shall be distinctly taught.

4. To adopt as rules of discipline, or laws of charity, what is taught by the Lord in MATT. v. 23, 24, and xviii. 15–17.

5. To establish free libraries of the theological works of Swedenborg, for loan to all who are interested.

To Ministers.

6. If not connected with any Association to report to the Convention at each session, stating where they are employed, and for what portion of the time.

7. To keep a record of the names, ages, residence, etc., of all persons baptized by them.

To the Standing Committee of the American New-Church Sabbath-School Association.

8. To report annually to the Convention such statistics and such action by the Association as may be of general interest.

The General Convention of the New Jerusalem in the United States of America.

The General Convention is composed of the following Associations, Societies, and individual members: —

THE CANADA ASSOCIATION.

Societies. — Berlin, Wellesley, Strathroy, Montreal, and Toronto.

THE ILLINOIS ASSOCIATION.

Societies. — Chicago, Batavia, Peoria, Canton, Henry, Pike County, Quincy, Chicago (German), Wilmington, Mount Carroll, Iowa (German), Homer, Lenox, (German), Iowa, Janesville, Wis., Jefferson, Wis.

THE MAINE ASSOCIATION.

Societies. — Portland, Bath, Gardiner, Bangor, and Fryeburg.

THE MARYLAND ASSOCIATION.

Societies. — Wilmington, Del., Baltimore First German, Washington, D. C., Warminster, Va., Abingdon, Va., and individual members of the Baltimore Society.

THE MASSACHUSETTS ASSOCIATION.

Societies. — Boston, Bridgewater, Abington, Brockton, East Bridgewater, Yarmouth, Pawtucket, Foxborough and Mansfield, Fall River, Springfield, Brookline, Salem, Providence, R. I., Newtonville, Waltham, Boston Highlands, Lancaster, and Contoocook, N. H.

THE MICHIGAN ASSOCIATION.

Societies. — Detroit, Almont, and Ypsilanti.

THE MINNESOTA ASSOCIATION.

Societies. — Minneapolis and St. Paul.

THE MISSOURI ASSOCIATION.

Societies. — St. Louis, St. Louis German, Jefferson City, Wellsville.

THE NEW YORK ASSOCIATION.

This Association embraces societies and receivers in the States of New York, New Jersey, and Connecticut. *Societies.* — New York, Brooklyn, Hoboken, Paterson, Riverhead, Baiting Hollow, Orange, N. J., Mount Vernon, Newark, N. J., New York German, Jersey City, Vineland, N. J., Williamsburg, N. Y., and Mystic, Conn.

THE OHIO ASSOCIATION.

Societies. — Cincinnati, Urbana, East Rockport, Glendale Parish, Pomeroy and Middleport, Newark, Cleveland Parish and Wyoming, Ohio, Richmond, and Indianapolis, Ind.

THE PENNSYLVANIA ASSOCIATION.

Societies. — Pittsburg 1st, Pittsburg German, Philadelphia Advent, Lancaster, Allentown, Greenford, Ohio, Utahville and Sanborn.

SOCIETIES.

Philadelphia Second Society	admitted	1824
New Orleans, La.	"	1866
Edenfield, Pa.	"	1866
Milwaukee, Wis.	"	1867
San Francisco, Cal.	"	1870
San Francisco, Cal., First Society	"	1875
Denver, Colorado, Soc.	"	1879

MEMBERS BY ELECTION.

Julien Shoemaker, Philadelphia	admitted	1870
L. C. Iungerich, Philadelphia	"	1873
William McGeorge, Jr., Philadelphia	"	1878

MINISTERS OF THE GENERAL CONVENTION.

ORDAINING MINISTERS.

Samuel Fuller Dike, D.D., Bath, Me., ordained June 7, 1840. Ordained Oct. 10, 1841; consecrated June 13, 1847.

John Randolph Hibbard, D.D., 104 Ledyard St., Detroit, Mich., ordained June 7, 1839. Ordained May 29, 1842; consecrated June 13, 1847.

James Park Stuart, 2039 Woodstock St. Philadelphia, Penn., ordained July 14, 1847; consecrated June 8, 1856.

Chauncey Giles, 3609 Hamilton St., Philadelphia, Penn., ordained May, 1850. Ordained May 29, 1853; consecrated June 14, 1863.

Frederick William Tuerk, Berlin, Ontario, C. W., ordained June 14, 1857; consecrated June 12, 1864.

‡ Abiel Silver, Boston Highlands, Roxbury, Mass., ordained June 17, 1849; consecrated June 12, 1864.

William H. Benade, 110 Friedlander St., Philadelphia, Pa., ordained June 7, 1846. Ordained June, 1847; consecrated June 8, 1873.

Joseph Pettee, Abington, Mass., ordained July 25, 1838; consecrated July 26, 1874.

PASTORS AND MISSIONARIES.

* Warren Goddard, Brockton, Mass. . . .	ordained	Sept. 19, 1839
* Nathan Clark Burnham, 1727 Vine St. Phila., Pa.	"	May 29, 1840
* George Field, 15 Selden St., Detroit, Mich. .	"	May 28, 1843
* Sabin Hough, Quincey St., Brooklyn, N. Y. .	"	May 24, 1847
Jabez Fox, 320 Indiana Ave., Washington, D. C.	"	June 16, 1849
William B. Hayden, 35 Washington St., Salem, Mass.	"	June 13, 1851
* Samuel H. Worcester, Bridgewater, Mass. .	"	Aug. 28, 1851
† John P. Perry, New Ipswich, N. H. . . .	"	May 9, 1855
† John H. Williams, Homer, Iowa . . .	"	May, 1852
Arthur O. Brickman, Allentown, Pa. . .	"	Aug. 30, 1855
§ Samuel Beswick, Strathroy, Ont., Canada .	"	March 30, 1856
† John Henry Ragatz, St. Joseph, Mich.. . .	"	May 31, 1857
Willard G. Day, 255 N. Eutaw St., Baltimore, Md.	"	Sept. 27, 1857
Edmund A. Beaman, Cincinnati, O. . . .	"	April 5, 1858
Gerhard Bussman, Lenox, Iowa	"	Oct. 9, 1859
James Reed, 45 Pinckney St., Boston, Mass. .	"	April 1, 1860
T. O. Paine, LL.D., Elmwood, East Bridgewater, Mass.	"	April 5, 1860
John Worcester, Newtonville, Mass. . .	"	April 5, 1860
Charles A. Dunham, Riverhead, L.I. . .	"	April 5, 1860
† Joshua Trowbridge Eaton, Shrewsbury, Mass.	"	June 13, 1860
* George Nelson Smith, Clinton, Iowa . .	"	June 24, 1860
† James E. Mills, St. Louis, Mo. . . .	"	Aug. 19, 1860
Adolph J. Bartels, Round Bottom, Monroe Co., O.	"	Sept. 16, 1860
John Curtis Ager, 296 Carlton Ave., Brooklyn, N.Y.	"	Sept. 16, 1860
† John Isaac Herrick, Lisbon, Wis. . . .	"	Oct. 7, 1860
† Farrington McIntire, Wollaston Heights, Mass.	"	Oct. 10, 1861
George F. Stearns, East Rockport, O. . .	"	Oct. 10, 1861
C. Louis Carriere, 1212 Madison St., St. Louis, Mo.	"	May 4, 1862
Edward Craig Mitchell, 43 Western Ave., St. Paul, Minn.	"	Nov. 27, 1862
Edwin Gould, 192 Mountain St., Montreal, Can.	"	Dec. 14, 1862
Frank Sewall, Urbana, O.	"	Aug. 23, 1863
† Theodore Edson, Lockland, O. . . .	"	Nov. 29, 1863
Charles Hardon, Providence, R.I. . . .	"	Dec., 1864
* Samuel M. Warren, Hillside, Roxbury, Mass.	"	June 24, 1865
Willard H. Hinkley, 489 N. Meridian St., Indianapolis, Ind.	"	Oct. 29, 1865
† John W. Lever, Frankford, Philadelphia, Pa.	"	Jan. 29, 1866
John Goddard, Cincinnati, O.	"	Feb. 4, 1866
Charles H. Mann, Orange, N.J.	"	Oct. 9, 1867
* John W. Hunt, 630 W. Lombard St., Baltimore, Md.	"	Oct. 27, 1867
* Joseph Worcester, Piedmont, Cal. . . .	"	Nov. 3, 1867
Rudolph L. Tafel, 149 Tufnell Park Road, London N., England	"	April 12, 1868
John Doughty, 1508 Leavenworth St., San Francisco, Cal.	"	April 12, 1868
* Calvin Day Noble, Riverside, San Bernardino Co., Cal.	"	Nov. 1, 1868
Theodore F. Wright, Bridgewater, Mass. . .	"	April 8, 1869
William H. Mayhew, Yarmouthport, Mass. .	"	April 8, 1869
* Gustave Reiche, Booneville, Mo. . . .	"	May 16, 1869

Leonard G. Jordan, San Francisco, Cal. . .	ordained	June 6, 1869
Louis H. Tafel, 104 Friedlander St., Philadelphia, Pa.	"	Oct. 3, 1869
Samuel S. Seward, 225 East Thirty-Second St., New York	"	Oct. 15, 1869
* Berry Edmiston, Riverside, Cal. . . .	"	May 1, 1870
Adams Peabody, Larned, Kan.	"	May 15, 1870
Cyrus Scammon, La Porte, Ind.	"	Oct. 16, 1870
* Edward P. Walton, 20 Cooper Union, New York.	"	Oct. 30, 1870
† Edwin R. Keyes, Yonkers, N.Y. . . .	"	Jan. 15, 1871
William M. Goodner, Osage City, Kan. . .	"	Feb. 19, 1871
† George W. Chase, Columbus, Ga. . . .	"	Sept. 10, 1871
Stephen Jepson, 26 Grosvenor St., Springfield, Mass.	"	Aug. 18, 1872
Lewis P. Mercer, 444 W. Randolph St., Chicago, Ill.	"	Sept. 29, 1872
† Francis H. Hemperley, Harrisburg, Pa. . .	"	Oct. 17, 1872
* E. R. Tuller, Vineland, N. J.	"	Dec. 10, 1872
John Jacob Lehnen, Florence, Iowa. . . .	"	May 11, 1873
John E. Bowers, 36 Homewood Ave., Toronto, Can.	"	May 11, 1873
William F. Pendleton, Chicago, Ill. . . .	"	Sept. 3, 1873
Albinus F. Frost, 1264 Willson Ave., Cleveland, O.	"	Oct. 16, 1873
* W. D. Hastings, Janesville, Wis. . . .	"	Oct., 1873
Warren Goddard, Jr., Brookline, Mass. . .	"	April 2, 1874
* Horace W. Wright, Abington, Mass. . .	"	Oct. 15, 1874
Joseph A. Lamb, Mystic, Conn.	"	Oct. 24, 1874
Oliver Dyer, Mt. Vernon, N. Y.	"	May 28, 1876
Peter Joseph Faber, 910 15th St., St. Louis, Mo.	"	June 11, 1877
Henry E. Goddard, Brockton, Mass. . . .	"	Sept. 24, 1876
† Richard de Charms, Livermore, Col. . .	"	Jan. 21, 1877
* Richard Ward, Lancaster, Mass. . . .	"	April 13, 1877
James M. Shepherd, Almont, Lapiere Co., Mich.	"	June 3, 1877
H. C. Vetterling, Alleghany City, Pa. . .	"	June 10, 1877
John Westall, Fall River, Mass.	"	Oct. 11, 1877
Jacob Kimm, Wellesville, Mo.	"	Oct. 23, 1877
D. H. Rains, Nashville, Tenn.	"	Feb. 3, 1878
James Power Smith, McMinnville, Tenn. . .	"	March 6, 1878
James B. Parmelee, Wilmington, Del. . .	"	June 2, 1878
Julian K. Smyth, Jr., 171 Danforth St., Portland, Me.	"	Jan. 5, 1879
Fedor Goerwitz, Stuttgart, Ger.	"	June 1, 1879
William A. L. Campbell, 407 B St. S. E. Washington, D.C.	"	June 22, 1879
D. Vincent Bowen, 17 Catawba St., Roxbury, Mass.	"	April 8, 1880
Orson L. Barler, 479 Belden Ave., Chicago, Ill.	"	May 1, 1880
Adolph Roeder, 499 Monument St., Baltimore, Md.	"	April 25, 1880

LICENTIATES.

* John M. Hibbard, Chauncey P. O., Athens Co., O.,	licensed	May 28, 1843
Benjamin Worcester, Waltham, Mass. . .	"	Oct. 7, 1857
* Philip B. Cabell, Urbana, O.	"	April 18, 1868
* Tobias A. Plantz, Pomeroy, O. . . .	"	Dec. 21, 1870
* Thomas B. King, Stephensville, Texas . .	"	May 27, 1871

Stacey Jones, Darby, Del. Co., Pa.	licensed	Sept. 2, 1873
* Charles Cottell, Wilmington, Ill.	"	Oct. 24, 1874
Jacob E. Werren, Abington, Mass.	"	Sept. 10, 1876
Eugene Laible, Ypsilanti, Mich.	"	Oct. 30, 1871
* John T. Prince, Waltham, Mass.	"	April 29, 1878
Howard C. Dunham, Topeka, Kan.	"	May 5, 1879
John Whitehead, Alleghany City, Pa.	"	May 17, 1879
Edward C. Bostock, Chicago, Ill.	"	May 17, 1879

* Not constantly officiating. † Not officiating.
‡ Not officiating as Ordaining Minister. § Suspended, see Minutes 26-27?

OFFICERS AND COMMITTEES FOR 1880-81.

PRESIDENT . REV. CHAUNCEY GILES, 3609 *Hamilton Street, Philadelphia, Pa.*

VICE-PRESIDENT, HON. T. A. PLANTZ, *Pomeroy, Ohio.*

SECRETARIES { REV. WILLARD H. HINKLEY, 489 *No. Meridian Street, Indianapolis, Ind.*
REV. S. S. SEWARD, 225 *East 32d Street, New York.*

TREASURER . MR. JOHN L. JEWETT, *Irving National Bank, New York.*

Executive Committee.

The President, Vice-President, Secretaries, and Treasurer, *ex-officio.*
Rev. Chauncey Giles, *Chairman.*
Rev. W. H. Hinkley, *Secretary.*

James P. Baxter, Portland, Me; Rev. James Reed, Boston, Mass.; F. A. Dewson, Rev. John Worcester, Newtonville, Mass.; Dr. R. C. Moffat, Brooklyn, N. Y.; Julien Shoemaker, Philadelphia, Pa.; John Pitcairn, Pittsburg, Pa.; W. N. Hobart, Cincinnati, Ohio; Dr. A. E. Small, Chicago, Ill.; and Rev. F. W. Tuerk, Berlin, Canada.

Committee on Ecclesiastical Affairs.

Rev. Joseph Pettee, *Chairman.*
Rev. Theodore F. Wright, *Secretary.*

This Committee consists of all the ministers belonging to the Convention, of whom twelve constitutes a *quorum.* (See Minute 66, Journal of 1875.)

Board of Missions.

Established in 1875; consisting of Presiding Ministers of Associations.
Rev. Joseph Pettee, of the Massachusetts Association, *Chairman.* (New Church Rooms, 169 Tremont Street, Boston, Mass.)

Rev. W. H. Hinkley, of the Ohio Association, *Secretary.* (489 No. Meridian Street, Indianapolis, Ind.)

Rev. Samuel F. Dike, D.D., of the Maine Association. (Bath, Me.)

Rev. Adams Peabody, of the Missouri Association. (Larned, Kansas.)

Rev. J. R. Hibbard, D.D., of the Michigan Association. (Detroit, Mich.)

Rev. John C. Ager, of the New York Association. (20 Cooper Union, New York.)

Rev. F. W. Tuerk, of the Canada Association. (Berlin, Ontario, Canada.)

Rev. Jabez Fox, of the Maryland Association. (Washington, D. C.)

Rev. E. C. Mitchell, of the Minnesota Association. (St. Paul, Minn.)

Rev. W. H. Benade, of the Pennsylvania Association. (Pittsburg, Pa.)

E. H. Swinney, *Treasurer.* (20 Cooper Union, N. Y., to whom all remittances should be sent.)

New-Church Board of Publications.

(Established in 1871. See Journal, Minutes 73, 74.)

David L. Webster, of Boston, Mass., *Chairman.*
R. M. Pulsifer, of Boston, Mass., *Secretary.*
Mordaunt Bodine, of New York, *Treasurer.*

TERM EXPIRES 1881.	TERM EXPIRES 1882.	TERM EXPIRES 1883.
G. W. Colton,	Rev. W. B. Hayden,	H. W. Guernsey.
Rev. J. R. Hibbard,	C. H. Allen,	James M. Hill,
D. L. Webster,	Nathan Hobart,	Richard A. Lewis,
Dr. C. E. Prentiss.	Mordaunt Bodine.	R. M. Pulsifer.

Standing Committee having charge of the business, Messrs. Hobart, Colton, Pulsifer, Bodine, and Guernsey.

Auditing Committee, N. Hobart and C. T. Root.

Board of Trustees of the Theological School Fund.

Rev. Chauncey Giles,	Sampson Reed, *
J. Young Scammon,	David L. Webster,
R. M. Pulsifer,	Nathan Hobart,

Rev. W. H. Hinkley.

Board of Managers of the Theological School.

Rev. S. F. Dike, D.D., *President of the School and Chairman.*

TERM EXPIRES 1881.	TERM EXPIRES 1882.	TERM EXPIRES 1883.
Rev. S. S. Seward,	Rev. Chauncey Giles,	Rev. J. C. Ager,
Rev. S. F. Dike, D.D.	Rev. J. R. Hibbard, D.D.	Rev. Frank Sewall,
Rev. W. B. Hayden,	Wm. McGeorge, Jr.	Rev. James Reed,
Wm. N. Hobart,	George Ropes,	Francis Phelps.

Trustees of the Building Fund.

Wm. McGeorge, Jr., Philadelphia, *Chairman.*
George Ropes, Boston, *Secretary and Treasurer.*

TERM EXPIRES 1881.	TERM EXPIRES 1882.	TERM EXPIRES 1883.
J. Shoemaker,	John Hitz,	George Ropes,
Wm. McGeorge, Jr.	Rev. W. H. Hinkley,	Nathan Hobart.

Trustees of the Rotch Legacy.

Appointed by the Testator. (See Journal of 1864, page 51: to be used for the benefit of the General Convention, but not under its control. See Journal of 1866, pages 49, and 110.)

Sampson Reed,* Peleg W. Chandler, Theophilus Parsons,
Francis A. Dewson.

Trustee of the Rice Legacy.

(To be used for publication and gratuitous distribution of the works of Swedenborg, the surplus to be divided between the Board of Publications and the Board of Managers of the Theological School. See Journal 1878, Minute 52.)

Trustee.

Sampson Reed.* *Appointed by the Testator.*

Advisory Committee.

Rev. James Reed, Rev. Joseph Pettee.

Committee on Foreign Correspondence.

Rev. Frank Sewall, Rev. S. M. Warren,
Rev. L. H. Tafel, Prof. J. E. Werren.

Committee on the Publication of Swedenborg's Manuscripts.

Rev. W. H. Benade, Rev. S. M. Warren,
Rev. S. H. Worcester, Rev. J. C. Ager,

Committee to take Steps for the Incorporation of the Board of Publications.

Albert Mason, G. P. Lowrey,
Albert Smith, Wm. McGeorge, Jr.,
Rev. W. H. Hinkley.

Committee on the Memorial offered by Otis Clapp.

Rev. Chauncey Giles, Rev. John Worcester,
Rev. S. F. Dike, Rev. W. H. Hinkley,

Committee to raise Funds for the current expenses of the Theological School.

Wm. McGeorge, Jr., George Ropes.

To Audit the Treasurer's Accounts.

G. Woolworth Colton, L. S. Burnham.

*Deceased since the Convention.

MATTERS REFERRED TO COMMITTEES.

Executive Committee.

1. To confer with committee of Ministers' Conference on change of time for holding Convention. (Journal 1879, Minute 140.)
2. Time and place of the next meeting. (Journal, Minute 99.)

Committee on Ecclesiastical Affairs.

1. Translation of the Word. (Journal 1877, Minutes 47–49.)
2. The Report of the Special Committee in the case of the Rev. S. Beswick. (Journal, Minute 27.)
3. The Report of the Rev. W. H. Benade as Ordaining Minister. (Journal, Minute 53.)

Board of Publications.

1. Co-operation with the American Swedenborg Printing and Publishing Society, in the publication of Swedenborg's works in Latin. (Journal of 1878, Minute 108.)
2. The propriety of reducing the subscription price of the *Messenger*. (Journal 1879, Minute 148.)
3. The binding in one volume of the "Book of Worship" and the "Rites and Sacraments," and the consecutive paging of both. (Journal, Minutes 58, 73, 77.)

Board of Missions.

1. Appropriations to the Italian and Scandinavian Missions. (Journal, Minute 45.)
2. The communication from the Connecticut Association. (Journal, Minutes 84, 85.)

Board of Managers of the Theological School.

1. The incorporation of the Theological School. (Journal, Minute 36.)
2. Endowment of the Theological School, and subscriptions for the same. (Journal, Minute 48.)

Committee on Foreign Correspondence.

1. Communications from Rev. A. T. Boyesen and Rev. A. Hellemann. (Journal, Minute 102.)

Special Committees.

1. Incorporation of the Board of Publications. (Journal 1879, Minutes, 100, 101, 114–118. Journal 1880, Minute 96.)
2. The Memorial presented by Mr. Otis Clapp. (Journal, Minute, 38, 47.)

DIRECTORY

OF PLACES CONTAINING SOCIETIES, WITH THEIR MINISTERS OR LEADERS.

(Corrections and additions to this list are desired, and may be sent to the Secretaries. See By-Laws, Sect. 16.)

CALIFORNIA.

San Francisco, Rev. John Doughty.
San Francisco, Rev. L. G. Jordan.

CONNECTICUT.

Mystic, Rev. Joseph A. Lamb.

DELAWARE.

Wilmington, Rev. J. B. Parmelee.

DISTRICT OF COLUMBIA.

Washington City, Rev. Jabez Fox.

GEORGIA.

Columbus, Rev. Geo. W. Chase.
Savannah, Dr. E. Parsons.

ILLINOIS.

Batavia, Joseph Barton.
Canton, ———
Chicago, Rev. W. F. Pendleton.
Chicago, Rev. L. P. Mercer.
Chicago, German, Charles Wieser.
Henry, Marshall Co., ———
Murphysboro', Dr. G. E. Zimmerman.
Pana, L. Mantz.
Peoria, Hervey Lightner.
Pittsfield, Pike Co., Dr. A. F. Spencer.
Wilmington, Will Co., Alexander Cowan, Charles Luther.

INDIANA.

Indianapolis, Marion Co., Rev. W. H. Hinkley.
Laporte, Laporte Co., Rev. Cyrus Scammon.
Richmond, Wayne Co., Dr. O. P. Baer.

IOWA.

Flint River, Des Moines Co., ———
Florence, Benton Co., Rev. J. J. Lehnen.
Lenox, Iowa Co., Rev. Gerhard Bussman.
Viele, Lee Co., Henry Graeber.
Lost Nation, Clinton Co., Rev. Stephen Wood.
Homer, Hamilton Co., Rev. J. A. Bartels.
Ely Station, Linn Co., William Upmeier.

KANSAS.

Larned, Rev. Adams Peabody.

KENTUCKY.

Louisville, Biderman Du Pont.

LOUISIANA.

New Orleans, ———

MAINE.

Bangor, Isaac S. Whitman.
Bath, Rev. Samuel F. Dike, D.D.
Gardiner, W. B. Perkins.
Portland, Rev. J. K. Smyth, Jr.

MARYLAND.

Baltimore, Rev. W. G. Day.
Baltimore (German) Rev. Adolph Roeder.

MASSACHUSETTS.

Abington, Rev. Joseph Pettee, Rev. H. W. Wright.
Boston, Rev. James Reed.
Boston Highlands, Rev. Abiel Silver.
Bridgewater, Rev. Theo. F. Wright.
Brockton, Rev. Henry E. Goddard.
Brookline, Rev. Warren Goddard, Jr.
East Bridgewater, Rev. T. O. Paine.
Fall River, Rev. John Westall.
Foxboro', S. Payson Hodges.
Lancaster, Rev. Richard Ward.
Lawrence, H. F. Mills.
Lowell, ———
Mansfield, E. J. Fisher.
Newtonville, Rev. John Worcester.
Salem, Rev. W. B. Hayden.
Springfield, Rev. Stephen Jepson.
Taunton, Dr. J. Thompson.
Waltham, Benjamin Worcester.
Yarmouthport, Rev. W. H. Mayhew.

MICHIGAN.

Berlin, St. Clair Co., Rev. James M. Shepherd.
Detroit, Rev. J. R. Hibbard, D.D.
Grand Ledge, Eaton Co., Irving Guilford.
Grand Rapids, Kent Co., Dr. C. Shepard.
Ypsilanti, Eugene Laible.

MINNESOTA.

Minneapolis, Rev. E. C. Mitchell.
St. Paul, Rev. E. C. Mitchell.

MISSOURI.

Booneville, Rev. Gustave Reiche.
St. Louis, George W. Simpkins.
St. Louis (German), Rev. C. L. Carriere.
Wellesville, Rev. Jacob Kimm.

NEW HAMPSHIRE.

Contoocook, ———

NEW JERSEY.

Hoboken, E. Ferret.
Jersey City, Rev. Sabin Hough.
Newark, Rev. C. H. Mann, George W. Smith.
Orange, Rev. Charles H. Mann.
Paterson, J. D. Blauvelt.
Vineland, Rev. E. R. Tuller.

NEW YORK.

Baiting Hollow, L.I., N. D. Hutchinson.
Brooklyn, Rev. John C. Ager.
Buffalo, George Meacham.
Mount Vernon, Rev. Oliver Dyer.
New York City, Rev. S. S. Seward.
New York City, German Society.
Riverhead, Rev. C. A. Dunham.

OHIO.

Bournville, Ross Co., John Somerville.
Bowling Green, J. R. Rudolph.
Cincinnati, Rev. John Goddard.
Cleveland, Rev. A. F. Frost.
Glendale, C. H. Allen.
Haskins, Wood Co., D. D. Ames.
Kyger, Gallia Co., Asa Bradbury.
Lebanon, (near) Warren Co., James Sweeney.
Napoleon, William Sheffield.
Newark, Licking Co., Dr. H. L. Sook.
Pomeroy, Meigs Co., ———
East Rockport, Rev. Geo. F. Stearns.
Sidney, Shelby Co., Peter Pruden.
Toledo, T. H. Woodruff.
Urbana, Champaign Co., Rev. F. Sewall.
Wyoming, R. H. Andrews.

PENNSYLVANIA.

Allentown, ———
Edenfield, Kellyville, Edward Pilling.
Lancaster, Rev. N. C. Burnham.
Soc. of the Advent, Philadelphia, Rev. L. H. Tafel.
Philadelphia First Society, Rev. Chauncey Giles.
Philadelphia Second Society, William Roberts.
Philadelphia Frankford Society,——
Pittsburg, Rev. John Whitehead.
Upper Darby, George F. Burnley.

RHODE ISLAND.

Pawtucket, Francis Pratt.
Providence, Rev. Charles Hardon.

TEXAS.

Galveston, Rev. J. F. Martin, Dr, W. M. Mercer.

VIRGINIA.

Abingdon, Washington Co., Dr. Edward M. Campbell.
Warminster, Willow Bank P.O., N. F. Cabell.

WISCONSIN.

Janesville, Rock Co., ———
Lancaster, Grant Co., ———
Milwaukee, E. R. Persons.

CANADA.

Berlin, Waterloo Co., Rev. F. W. Tuerk.
Montreal, Rev. Edwin Gould.
Strathroy, ———
Toronto, ———

SOCIETIES IN ENGLAND AND SCOTLAND.

In this list, the first name is that of the place where the society is located; the second designates the situation of its place of worship; the third is the name of its minister, or some member, generally with the residence annexed.

Accrington, Abbey Street, Rev. G. H. Smith, 58 Stanley Street.
Allon, Scotland, Mr. John McLachlan, 52 Mill Street.
Ashton-under-Lyne, Katherine Street, off Margaret Street, Mr. J. Brelsford, Audenshaw, near Manchester.
Bacup, Market Street, Mr. James Wheater, Atlas Works, Bacup, near Manchester.
Bath, Henry Street, Rev. Thomas Child, Eden Cottage, Larkhall, Bath.
Besses, near Manchester, Charles Street, Rev. Isaiah Tansley, Derby Street, Prestwick, near Manchester.
Birmingham, Summer Lane, Hall Road, Handsworth, Birmingham.
Blackburn, Anvil Street, Brook House Fields, Rev. Henry Cameron, 14 Spring View.
Bolton, Higher Bridge Street, Little Bolton, Rev. Thomas Mackereth, High Bank, Belmon Road, Bolton.
Bradford, Drewton Street, Rev. J. R. Rendell, 37 Carlisle Terrace.
Brightlingsea, Spring Road, Rev. Joseph Deans, Deans Street.
Bristol, Terrell Street, Mr. J. E. Waller, 1 Royal Fort Road.
Bury, Walmersley Road, Mr. Robert Carter, 73 Georgiana Street.
Chatteris, New Road, Mr. Thomas Longford, New Road.
Clayton-le-Moore, near Accrington, Arthur Street, Mr. W. H. Pilkington, Clayton House.
Dalton, near Huddersfield, Grove Place, Rev. E. Whitehead, Grove Place, Dalton Road, Huddersfield.
Derby, Babington Lane, Rev. Joseph Ashbey, 21 Crompton Street.
Edinburgh, 6 Infirmary Street, Mr. John A. Hjaltalin, Upton Cottage, Mayfield, Edinburgh.
Embsay, near Skipton, Centenary Place, Mr. Edward Jones, Elm Tree Terrace.
Failsworth, near Manchester, Croft Street, Mr. Jacob Rydings, 24 Wicken Tree Lane.
Glasgow, 61 Cathedral Street, Rev. J. F. Potts, B.A., 6 Wendover Crescent, Mount Florida, Glasgow.
Haslingden, Blackburn Road, Mr. Robert Isherwood, Duckworth, Clough.
Heywood, Church Street, Rev. R. Storry, 72 Manchester Road.
Horncastle, Church Road, Mr. William Hall, 53 Foundry Street.
Hull, Spring Bank, Mr. H. Best, 40 Lewis Street.
Ipswich, High Street, St. Margaret's, Mr. George Fisk, 29 Queen Street.
Keighley, King Street, Mr. Alfred Bottomley, 60 Britannia Street.
Kersley, Manchester Road, Rev. Peter Ramage, Stoneclough, near Manchester.

Leeds, Albion Walk, Albion Street, Mr. J. Landrick, 4 Portland Passage, Portland Street.

Liverpool, Bedford Street, North, Mr. James Plaistow, 169 Great Homer Street.

London (1), Argyle Square, King's Cross, Rev. John Presland, 25 Rochester Square, Camden Road, N. W.

London (2), Dalston, Mr. S. B. Dicks, 129 Queen's Road, Dalston, E.

London (3), Flodden Road, Camberwell New Road, Mr. E. Austin, 45 Wiltshire Road, Brixton, S. W.

London (4), Camden Road, Rev. R. L. Tafel, 149 Tufnell Park Road, Holloway, N.

London (5), Warwick Street, Deptford, Mr. J. Rhodes, 13 Seymour Street, St. John's Road, Deptford, S. E.

London (6), Devonshire Street, Islington, Mr. H. Bateman, 13 Canonbury Lane, N.

London (7), The Mall, Kensington, Rev. Jonathan Bayley, 25 Elgin Road, Kensington Park Road, W.

Longton, Anchor School, Wharf Street, Mr. Brough, 103 High Street.

Lowestoft, Arnold Street, Rev. W. O'Mant, 7 Prospect Place.

Manchester, Peter Street, Mr. J. B. Ellam, 21 Grafton Street, Oxford Road.

Melbourne, Derby Road, Mr. Fairweather, Mount Pleasant.

Middleton, Wood Street, Mr. Richard Mitchell, New Jerusalem Schools.

Newcastle-on-Tyne, New Bridge Street, Mr. John Brown, 76 Quay Side.

Northampton, Exchange Buildings, Parade, Mr. Herbert Smedley, 41 Wood Street.

Nottingham, Blue Coat Street, Mr. John Johnson, 1 Bentinck Road.

Oldham, Rochdale Road, Mr. Dan Hodgson, 3 Phœnix Street.

Oswaldtwistle, Union Road, Mr. Thomas Carter, Frederick Street, Accrington.

Paisley, 12 George Street, Mr. Allbutt, Stevenson Street.

Preston, Avenham Road, Mr. Thomas Simpson, 13 Schleswig Street.

Radcliffe, Stand Lane, near Radcliffe, Rev. J. Boys, Radcliffe, near Manchester.

Ramsbottom, Ramsbottom Lane, Rev. Samuel Pilkington, 56 Stanley Street.

Rhodes, Manchester Old Road, Mr. Abraham Heywood, Bowlee, Middleton, near Manchester.

Salford, Bolton Street, Rev. Wm. Westall, 1 Lord Street, Lower Broughton, Manchester.

Salisbury, Mr. Josiah Saunders, 108 Fisherton Street.

Sheffield, 128 Hanover Street, Mr. G. Wilkinson, 30 Birkendale.

Snodland, High Street, Rev. T. L. Marsden, Broussa Cottage.

Southport, Duke Street.

St. Helier, Jersey, Victoria Street, Mr. E. M. Pulsford, 1 Mount Wise, Rouge Bouillon.

Wigan, Warrington Lane, John Lowe, 2 Mesnes Cottage, Hallgate.

Worsley, Old Lane, Mr. Herbert Hoar, Mode Wheel Road, near Manchester.

York, Lecture Hall, Goodramgate, Mr. Wm. Jubb, 8 and 9 Micklegate.

LIST OF PLACES ON THE CONTINENT OF EUROPE.

GERMANY.

Brün Moravia, Austria, Henry Nussbaum.
Berlin, Prussia, A. Schmidt, Potsdam Str. 85.
Bremen, Wilhelm Berger, Catherine Str. 3.
Flensburg, Schleswig, H. N. Thielsen.
Frankfort on the Main, 5 Taunus Strasse, J. G. Mittnacht (Vice-President German N. C. Society.)
Goerlitz, Silesia, Julius Wunderlich.
Hamburg, Herman Mundt.
Lohr, Bavaria, Professor William Pfirsch.
Monethen, Ostpreussen, Adam Schiweck.
Reutlingen, Rev. Gustav Werner, Dr. Otto Hahn,
Rheinfelden, near Basle, Theodor Muelensiefen (President of the German N. C. Society.)
Schiltigheim, near Strasburg, Alsace, Prof. Kilian.

AUSTRIA.

Vienna, Burggasse 71, Rev. Herman Peisker.
Wiedner Hauptstrasse 47, Auton Neumaier.

SWITZERLAND.

Herisau, near St. Gallen, Jacob Eggman.
Speicher, near St Gallen, Saloms Bauman.
St. Gallen, Lady von Struve.
Theodorshof, Aargau, near Rheinfelden, Theodor Muelensiefen.
Wadenschwyl, near Zurich { Mrs. Bauman, drug store. / Mrs. Pestalozzy.
Zurich, Oberstrasse, Soloman Bauman.

FRANCE.

Paris, Rue de la Faisanderi, Miss Louisa Holmes.
Paris, M. Berteaux.
Bourg (Ain), M. Edouard Chevrier.

NORWAY.

Christiana, P. O. Boyesen.
Lillehaunner, Col. C. Boyesen.

SWEDEN.

Stockholm, Rev. A. T. Boyesen.
Göteborg, Johan Hjelmgvist.
Christianstad, Carl Schneider.
Karlskrona, Doctor H. Carlson.
Tärna, C. Anderson.
Upsala, G. Gyllensvard.
Foglavik, F. Schade.
Floda, C. Rooswall.
Oscarshamn, K. Nordenskold.

DENMARK.

Copenhagen, W. Winslow.
Aalborg, Törgen Weedfald.
Frederiksborg, Coln. Dav. v. d. Recke.

ITALY.

Rome, Arthur Strutt, Esq., Via della Croce.
Florence, Rev. A. E. Ford, Prof. Loreto Scocia.
Milan, Mr. R. C. Gallico, 6 Via di Boschetti.

LIST OF PLACES IN OTHER PARTS OF THE WORLD.

Adelaide, South Australia, Rev. E. G. Day.
Auckland, New Zealand, Rev. Samuel Edgar.
Brisbane, Queensland, Mr. John Garsden.
Gumeracka, South Australia, Mr. E. Day.
Peachey Belt, South Australia, Mr. Hicks.
Penfield, South Australia, Mr. J. Hastewell.
Melbourne, Victoria, Rev. J. J. Thornton.
Norwood, South Australia.
Rockhampton, Queensland, Australia, Mr. Nathan Wilson.
Sidney, New South Wales, John Le Gay Brereton, M.D.
Wanganui, New Zealand, Mr. Battles.
Port of Spain, Trinidad, West Indies, Samuel Fitzgerald.
Graaf Reinet, South Africa, William H. Raboul.
Port Louis, Mauritius.